Grad. R. R. 4

Courier

PUBLICATION OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION

Price : 15 cents (U.S.). — 6 pence (U. K.), or 20 Fr. (FRANCE).

VOLUME V — No. 3. — MARCH 1952

★ *Page 3 :*

SOUTHERN ITALY FIGHTS THE BATTLE OF ILLITERACY

by Carlo LEVI

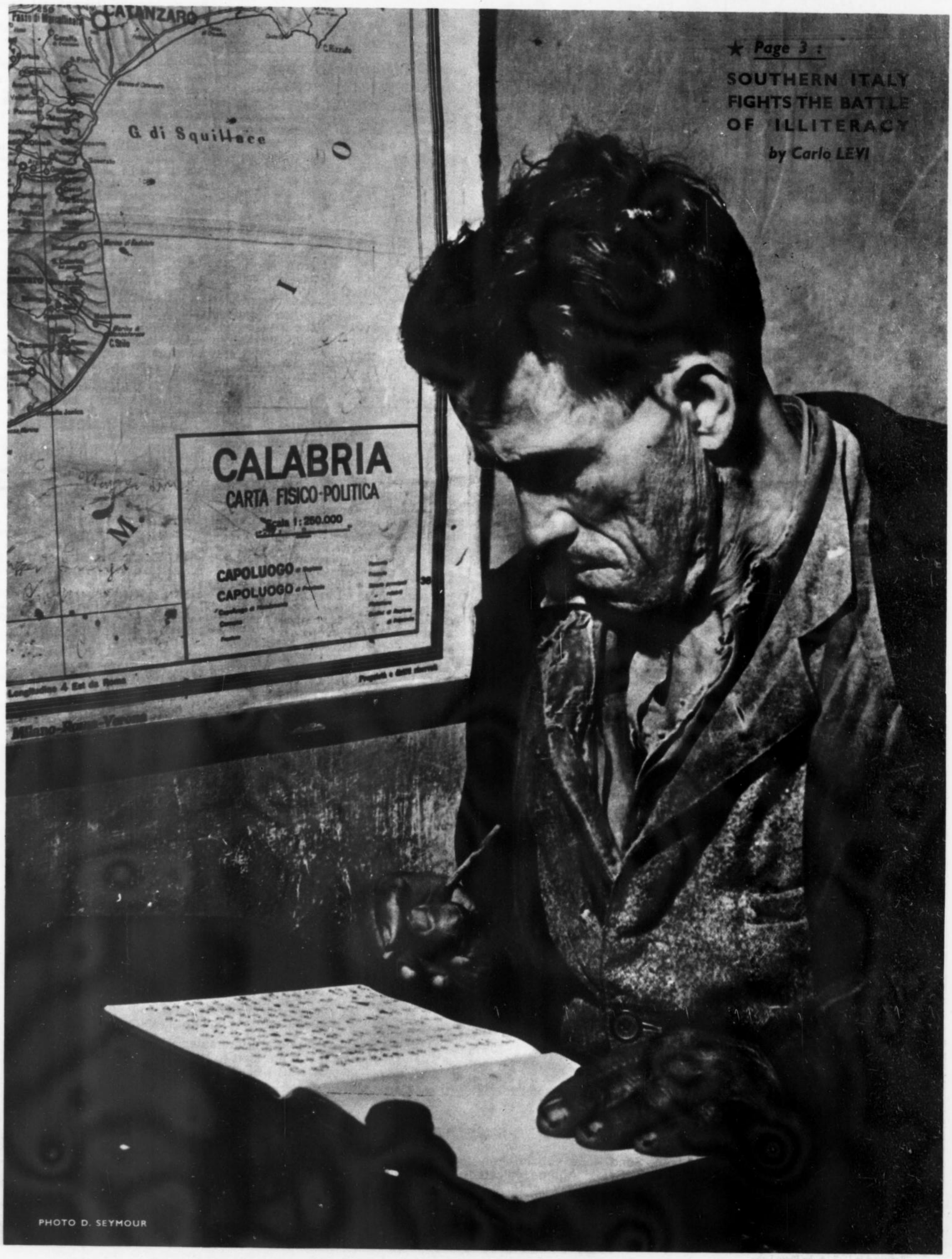


PHOTO D. SEYMOUR

Courier

EDITORIAL OFFICES :
UNESCO HOUSE
19, Ave. Kléber, PARIS-16

★

Editor-In-Chief : S. M. KOFFLER
EDITORS
English edition : R. S. FENTON
French edition : A. LEVENTIS
Spanish edition : J. DE BENITO

★

Signed articles express the opinions of the authors and do not necessarily represent the opinions et Unesco or the editors of the COURIER.

★

Imprimerie GEORGES LANG
11, rue Curial, Paris.

MC. 52 I 58. A.

A full year's subscription (12 issues) costs only $1*, or 5s. or 200 French Francs.

Write to our agent in your country listed below, or directly to UNESCO House, 19, avenue Kléber, Paris-16e, France.

Argentina : Editorial Sudamericana, S.A., Alsina 500, Buenos Aires.
Australia : H.A. Goddard Ltd., 255 a George Street, Sydney.
Austria : Wilhelm Frick Verlag, 27 Graben, Vienna 1.
Barbados: S.P.C.K. Bookshop (Regional Office Caribbean Area), Broad Street, Bridgetown.
Belgium : Librairie Encyclopédique, 7, rue du Luxembourg, Brussels IV.
Bolivia : Libreria Selecciones, Av. 16 de Julio 216, Casilla 972, La Paz.
Brazil : Livraria Agir Editora, Rua Mexico 98-B, Caixa postal 3291, Rio de Janeiro.
Burma : Burma Educational Bookshop, 551-3 Merchant Street, P.O. Box 222, Rangoon.
Canada : English speaking : University of Toronto Press, Toronto. French speaking : Benoit Baril, 4234, rue de la Roche, Montréal 34.
Ceylon : Lake House Bookshop, The Associated Newspapers of Ceylon, Ltd, Colombo I.
Chile : Libreria Lope de Vega, Moneda 924, Santiago de Chile.
Colombia : Emilio Royo Martin, Carrera 9a, 1791, Bogota.
Cuba : La Casa Belga, O'Reilly 455, Havana.
Czechoslovakia : Orbis, Narodni 37, Prague I.
Denmark : Einar Munksgaard Ltd., 6 Norregade, Copenhagen, K.
Ecuador : Casa de la Cultura Ecuatoriana, av. Mariano Aguilera 332, Casilla 67, Quito.
Egypt : La Renaissance d'Egypte, 9, Adly Pasha st., Cairo.
Finland : Akateeminen Kirjakauppa, 2 Koskuskatu, Helsinki.
France : Librairie Universitaire, 26, rue Soufflot, Paris (5e).
Greece : Eleftheroudakis, Librairie Internationale, Athens.
Hungary : Kultura, P.O.B. 149, Budapest 62.
India : Oxford Book & Stationery Co., Scindia House, New Delhi.
Bombay and South India : Vidyabhavan Granthagar, Chowpatty Road, Bombay 7.
Indo-China : K. Chantarith, C.C.R., 38, rue Van Vollenhoven, Phnom-Penh.
Indonesia : G.C.T. van Dorp & Co. NV., Djalan Nusantara, 22, Djakarta.
Israel : Blumstein's Bookstores Ltd., 35, Allenby Road, Tel Aviv.
Italy : G.C. Sansoni, via Gino Caponi 26, casella postale 552, Florence.
Japan : Maruzen Co, Inc., 6 Tori-Nichome, Nihonbashi, Tokyo.
Lebanon : Librairie Universelle, Avenue des Français, Beirut.
Malayan Federation and Singapore : Peter Chong and Co., P.O. Box 135, Singapore.
Mexico : Libreria Universitaria, Justo Sierra 16, México D.F.
Netherlands : N. V. Martinus Nijhoff, Lange Voorhout 9, The Hague.
Nigeria : C.M.S. Bookshop, P.O. Box 174, Lagos.
Norway : A/S Bokhjornet, Stortingsplass 7, Oslo.
Pakistan : Thomas & Thomas, Fort Mansions, Frere Road, Karachi 3.
Peru : Libreria Internacional del Peru, S.A., Giron de la Union, Lima.
Philippines : Philippine Education Co., Inc., 1104 Castillejos, Quiapo, Manila.
Portugal : Publicacões Europa-America, Ltda, 4 Rua da Barroca, Lisbon.
Puerto Rico : Pan American Book Co., San Juan, 12.
Spain : Aguilar S.A. de Ediciones, Juan Bravo 38, Madrid.
Sweden : AB. C.E. Fritzes Kungl. Hovbokhandel, Fredsgatan 2, Stockholm 16.
Switzerland : French speaking cantons : Librairie de l'Université, 22-24, rue de Romont, Fribourg. German speaking cantons : Europa Verlag, 5 Rämistrasse, Zürich.
Syria : Librairie Universelle, Damascus.
Tangier : Cercle International, 54, rue du Statut.
Thailand : Suksapan Panit, Arkarn 9, Raj-Demnern Avenue, Bangkok.
Turkey : Librairie Hachette, 469 Istiklal caddesi, Beyoglu, Istanbul.
Union of South Africa : Van Schaik's Bookstore, Ltd., P.O. Box 724, Pretoria.
United Kingdom : H.M. Stationery Office, P.O. Box 569, London, S.E.I.
United States of America : Columbia University Press, 2960 Broadway, New York.
Uruguay : Centro de Cooperacion Cientifica para la America Latina, Unesco, Bulevar Artigas 1320, Montevideo.
*** $1.50 in the U. S. and Canada.**

Except when otherwise stated, articles appearing in this issue may be reproduced without prior permission, provided acknowledgement is given to the Unesco COURIER.

Reprinted in U. S. A. by Photo Litho
Manhattan Printing Co., New York

FROM THE FOUR CORNERS...

★ **A centre where young choreographers** can work out new ideas in the ballet has recently been created in Great Britain. Named Ballet Workshop, the new centre is part-studio, part-theatre. Dancers are chosen from a roster of young performers and sometimes students from a nearby ballet school are used. Volunteer labour, ingenuity and the help of leading ballet companies have reduced production costs to only £15 to £20.

★ **The method of collective paintings** for children has been introduced to boys and girls of school age in Japan following the publication of the July-August issue of the *Courier* devoted to children's art. An illustrated article in that issue described how paintings are executed collectively by groups of Parisian children.

★ **Vienna is organizing a Scandinavian festival** to illustrate the links uniting Austria with the Nordic countries. The celebrations, to be held in the first week of this month, include exhibitions on Norwegian art and Scandinavian books.

★ **Sixty-five nations** have signed one of the most sweeping agreements ever reached. It allocates frequencies for all the world's radio stations — from standard broadcasting stations to aeroplanes and ships, world-wide telegraph and telephone systems and experimental and amateur stations. All of these were fitted into their own places in the radio frequency spectrum. The body which instituted the agreement, the International Telecommunications Union, is the oldest international organization in existence. It was founded in 1865, and is now one of the Specialized Agencies of the United Nations.

★ **More than 50,000 Arab** refugee children are now attending classes in emergency schools opened by the United Nations Relief Works Agency and Unesco. An equal number is being accommodated in private and state schools in the Gaza area, the Kingdom of Jordan, Lebanon and Syria. But that still leaves some 46 per cent of the children between six and 14 without schooling.

★ **Five of the ten ratifications** needed have now been obtained for a Unesco-sponsored agreement which will abolish import duties on books, newspapers, works of art, educational films, newsreels, sound recordings, scientific equipment for approved institutions, and educational materials for the blind. Pakistan is the fifth nation to ratify. Previous countries were Yugoslavia, Ceylon, Thailand and Cambodia. Twenty-two other countries have signed but not yet ratified the agreement. Eleven of these have taken action to secure parliamentary approval.

★ **A society for the advancement of science in El Salvador** has just been established as a result of the work of the Unesco Scientific Co-operation Centre for Latin America. The association is one of the first results of the recent showing in El Salvador of a Unesco travelling scientific exhibition.

★ **The Tate Gallery in London** — one of the world's finest art collections — is organizing a scheme to lend some of its masterpieces to Britain's smaller provincial towns. Like many other important museums, the Tate has insufficient space to display all its pictures. The new scheme will thus provide a new opportunity for provincial townspeople to view outstanding works of art.

THREE SCHEMES TO EASE THE PAPER SHORTAGE

Responses to Unesco's campaign for efforts to ease the world paper shortage have come from Finland, France and Costa Rica. Finland is increasing its newsprint production by 25 per cent. An official of the Finnish Association of Paper Mills announced that Unesco's campaign "has partly been responsible for this planned new production." In Paris, students are busily collecting old newspapers, magazines and other paper, in accordance with a plan arranged by France's paper industry Between one-and-a-half and two tons of paper are being gathered daily in this way from private families, embassies, offices and shops. Students earn big amounts from the paper they turn in. In Costa Rica the government is studying a scheme for the setting-up of the first paper mill industry in Central America.

★ **A Food and Agriculture Organization** report published in Rome last January states that only 10 per cent of the world's land surface is under cultivation. North America, with only two per cent of the world's agricultural population and 15 per cent of the farm land, feeds its own peoples and is an important exporter of foodstuffs. Asia, with 63 per cent agricultural population and 17 per cent of the farm land, is undernourished.

★ **University courses in technical assistance** are now being organized in the Netherlands and the United States. An International Academic Institute is to be established this year in the Netherlands which will provide special courses on the various aspects of economic development of countries requiring technical aid. In the U.S., Haverford College will train technicians by courses which stress methods of increasing production and improving health and living conditions in underdeveloped areas.

★ **The most complete source book** of musical works produced in all the countries of the world is to be prepared by the International Musicological Society and the International Association of Musical Libraries under the auspices of the International Music Council. The survey will cover all musical works, in both printed and manuscript form, produced prior to 1800. In addition, a series of catalogues will provide detailed information on all musical sources up to the present day.

★ **During 1951,** a substantial increase was made in Venezuela's education budget, a large part of this expenditure being devoted to literacy teaching and a fundamental education centre at Palo Negro. Teachers' salaries were increased and 800 more teachers were employed. In three years the number of pupils has risen by 142,000.

★ **The U.N. reports** that the population of the world was approximately 2,400,000,000 in mid-1950. According to information released by the Statistical Office of the United Nations, populations by continents were : Africa, 198,000,000; North America, 216,300,000; South America, 111,400,000; Asia (excluding USSR), 1,272,000,000; Europe (excluding USSR), 396,000,000; Oceania, 12,900,000; USSR, 193,000,000 (1946 total).

★ **The world's population** is increasing by at least 25,000,000 yearly. Net increase of births over deaths is approximately 60,000 each day, 2,500 each hour, 41 each minute. The real cause in the rate of growth is the steadily declining death rate.

Some population figures : **Japan** : 83,000,000. Life expectancy for males is 58; for females, 61 — eleven years more than in pre-war days. **Italy** : population increase, 450,000 a year. **India** : population increase, 42,000,000 in last ten years. **Puerto Rico** : population increase from 1,869,225 in 1940 to 2,210,703 in 1950.

ONLY 30 DAYS LEFT

Despite increased production costs, the price of the COURIER has remained unchanged during the past year. The sharp rise in the cost of paper and printing in recent months has, however, made it impossible to continue publication at our present rates. We regret to inform our readers, therefore, that after March 31 1952, new rates will go into effect as follows:

ANNUAL SUBSCRIPTION.	500 French francs 10s. 6d. 2 dollars.
SINGLE COPIES	50 French francs 1 shilling 20 cents

(or equivalent in local currency).

Readers who have not yet subscribed to the COURIER or whose subscriptions expire after April 1, 1952, are urged to take advantage of the considerable saving in price by subscribing **now** at our present annual rates of **200 French francs, 5s.** or **$1** ($1.50 in the United States and Canada). Subscriptions at our old rates will be accepted by our Sales Agents for all orders postmarked not later than March 31, 1952.

HOW TO SUBSCRIBE

Send your subscription to the address of the Sales Agent indicated in the adjoining column.

Readers in France should send their remittances to our agent:

Librairie Universitaire, 26, rue Soufflot, Paris, 5e, Compte Chèque Postal No. 478,852.

Readers living in countries outside the sterling, franc or dollar areas, can subscribe in their local currencies through our Unesco Sales Agents.

IF NO SALES AGENT IS LISTED FOR YOUR COUNTRY, send your subscription to the Sales and Distribution Division, Unesco, 19, Avenue Kleber, Paris, 16e, France.

But please do not send your remittance direct to Unesco (or to the Editor of the COURIER) if there is a Sales Agent for your country.

The Unesco COURIER is an international monthly illustrated periodical devoted to activities and developments throughout the world in the sciences, the arts and education. It is published in English, French and Spanish.

If you are interested in people of all nations, if you are alert to today's events and problems, SUBSCRIBE NOW to the COURIER.

REMEMBER, BY SUBSCRIBING WITHOUT DELAY YOU WILL RECEIVE THE COURIER REGULARLY FOR ONE FULL YEAR AT OUR OLD PRICE:

200 French francs
5 shillings
1 dollar.

Southern Italy fights the battle against illiteracy

by Carlo LEVI

Author of 'Christ Stopped at Eboli'

Photographs by David Seymour

Only 6,000 people live in Regiano Gravina — but it is the most active Calabrian village in the fight against illiteracy. In four years the illiteracy rate fell from 68 to 22 per cent.

POST-WAR Italy has shown an amazing spirit of enterprise, as if a long pent-up vitality had suddenly found release and come out as naturally as the leaves on the trees unfolding, after winter had ended, under the first warm rays of the sun. Every man has gone his own way and set about working out the solution of his individual difficulties, but at the same time an effort has been made to attack some deep-rooted evils which are incompatible with today's atmosphere of freedom. One of these efforts, which has been carried out with scanty financial support, but with genuine energy and devotion, is the battle against illiteracy.

Illiteracy is a long-standing plague of Italian society and varies greatly from one end of the peninsula to the other. In the last century, when Italy was in the process of achieving national unity, illiterates made up the majority of the population. The Government hastened to install compulsory elementary schools and within a few decades the population of the urban and industrial North was as literate as that of the most advanced countries of Europe.

But for many reasons, progress in the South was much less easy. The most recent nation-wide statistics (1931) indicated 40 per cent of illiteracy in Sicily, 46 per cent in Lucania and 48 per cent in Calabria. During the Fascist regime the problem was passed over in silence and appeared to have been forgotten. Then, with the war, the destruction of roads and school buildings, the dispersion of families and the general poverty and confusion, the problem became more difficult to solve than ever.

★

THIS complex phenomenon of large-scale illiteracy is, of course, closely tied up with the economic and social conditions of the South. We may say, in a general way, that illiteracy is born of poverty and breeds more poverty in its turn; it arises where there is an absence of democracy and tends to perpetuate this absence. But if one of its causes is strictly economic, the other has social, political and spiritual implications which are a concomitant of the structure of the state and the form of its culture. The two causes are connected and, indeed, interdependent, and for this reason no partial solution of the problem can be achieved.

Anyone can see the relationship between illiteracy and poverty. A map illustrative of its distribution would show that it goes hand in hand with barren land, bad sanitary conditions, malaria, and the lack of industries, communications and public works. Miserably poor families must put their children to work early. They send the boys to watch over herds of goats grazing on the desolate clay, and put the girls to cooking, cleaning, watching over the babies, weaving baskets and carrying jars of water from the distant well. The school is, in most cases, far away; there is not enough money to buy books and notebooks, and frequent illness keeps the children at home.

The townships and villages are as poor as the families, and the central Government is distant. Schoolhouses, like roads, sewers, heat and light, are often lacking. When the winter wind blows snow down from the mountains people become isolated.

Under these conditions it is easy to appreciate the difficulties of learning to read and write. And, to the illiteracy of children, we must add that of those adults who once had some schooling but who, for lack of practice, have forgotten all they ever knew. The hard life of the peasants does not leave much time for that miracle of communication, the written word. And it is plain enough why poverty and illiteracy fall into a vicious circle. The illiterate peasant is hampered in any attempt to better his lot; he is condemned to stay on the land without any possibility of migrating or raising his social status. And so it is that he hands down the state of servitude into which he was born.

One-room home for a peasant family is not unusual in the south part of Italy.

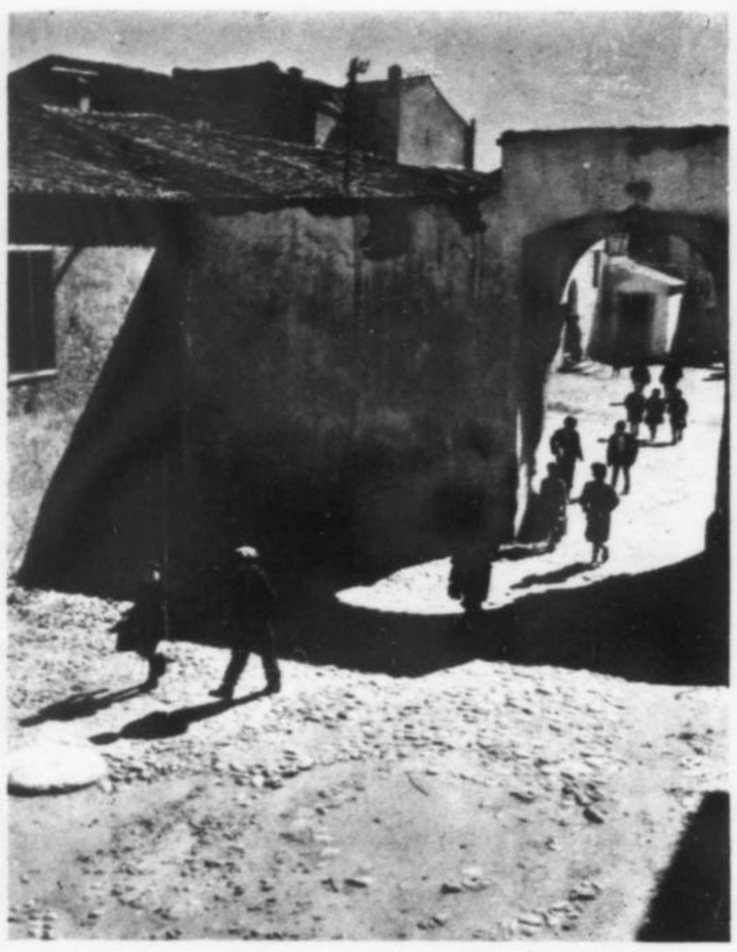
★

BESIDES these causes of illiteracy, there is, to my mind, another category of underlying reasons which, paradoxically, make the peasants' ignorance an asset in their own eyes. They live in an immobile and timeless world. circumscribed by ancient rites and customs and the tasks imposed by the changing seasons; yet, a world that is rich in human values and a culture all its own. There is a peasant way of life that is radically different from our modern urban civilization; a peasant art and a peasant philosophy that have been handed down without benefit of the written word in the heritage of legends, folk-tales, popular dramas and songs, all of which have inspired or enriched our more sophisticated art forms.

The peasant, living alone on the land, is content with this artistic and philosophic tradition, with this poetry of proverbial wisdom transcribed into doggerel verse. The observant traveller cannot fail to be struck by the frequency with which the peasants speak in rhyme and make use in their dialect of highly poetic images

(Continued on next page.)

Children and adults willingly walk miles from outlying farms to reach classes in southern Italy. This Calabrian road, blocked by snow during part of year, branches off to a path leading to Saucci village.



Entrance to People's Cultural Centre in Rogiano Gravina. Children attend school here by day, adults in the evening. Twenty-eight similar Centres have now been set up in this region to fight illiteracy.

Elementary school in San Nicola da Crissa, Calabria. Until recently the fifth grade was the end of schooling. Now instruction continues for older boys and girls, and libraries and youth clubs play a very active part.

The workshop at the Rogiano Gravina Cultural Centre. The boys are busily preparing relief maps of Italy for schools in the neighbourhood. The Centre also organize cultural evenings, musical bands, amateur dramatics for young people.

Antonio Janni teaches in Saucci, but lives in Bagaladi, ten miles away. Every morning he drives his motor scooter over tortuous roads to school. When the children leave in the afternoon, Janni stays to teach adults reading and writing.

NEW ENTHUSIASM FOR LEARNING IS SWEEPING SOUTHERN ITALY

With the end of the last war, the Italian Government undertook an extensive campaign against illiteracy in southern Italy. Since 1947, when a special law was passed, the Ministry of Public Education has set up 11,000 public courses which have been attended by some 300,000 adults and young people. This government action was paralleled by the creation of a series of private institutions, one of the most outstanding of which is the National League for the Struggle Against Illiteracy. The League began its work in 1948. It opened numerous schools for illiterates and semi-literates. In 1949, the most original institution of the League took form : the People's Cultural Centre. Today, 28 such centres are active, scattered through the regions of Calabria, Lucania and Sardinia. Each has a structure and character of its own. The head of each centre is a teacher appointed by

(Continued from previous page)

such as would put to shame not only the average city dweller but many a professional writer as well.

The written word is for the peasants a symbol of the remoteness of the central Government, of a feudal bond which has never grown into a right to full citizenship. It is, in short, the expression of a hostile civilization. And the peasants oppose it with their own hostility. They react by defending their own ignorance, as if by so doing they could protect ancient values from corruption and shield themselves from a hostile world.

★

FINALLY, there are two factors that make the peasants feel that book learning is superfluous. First is the virtual lack of publications concerned with life as they live it, with the work they do seen from their own point of view. And second is the existence of varying dialects, and the fact that the peasants think of the Italian language, properly speaking, as a literary creation or one reserved for public documents. The survival of dialects is another form of self-imposed peasant segregation.

It is plain from the above that the problem of illiteracy is a complex one. It is not sufficient to allot specific funds to combat it or even to concentrate upon raising the living standard o the population. In order to overcome deep-rooted subjective and psychological obstacles the state must become more truly democratic. The peasants must realize and join in what the Government is trying to do, so that they may no longer consider themselves estranged from the rest of the nation, but feel themselves to be an integral part of it. Of course, the opposite is equally true, and the battle against illiteracy is one of the chief means to render the nation more democratic.

In every period of political and économic progress peasants feel the need of wider knowledge. They then spontaneously abandon their position of resistance and hostility. At such times they look on their ignorance as standing in the way of a freedom within their grasp.

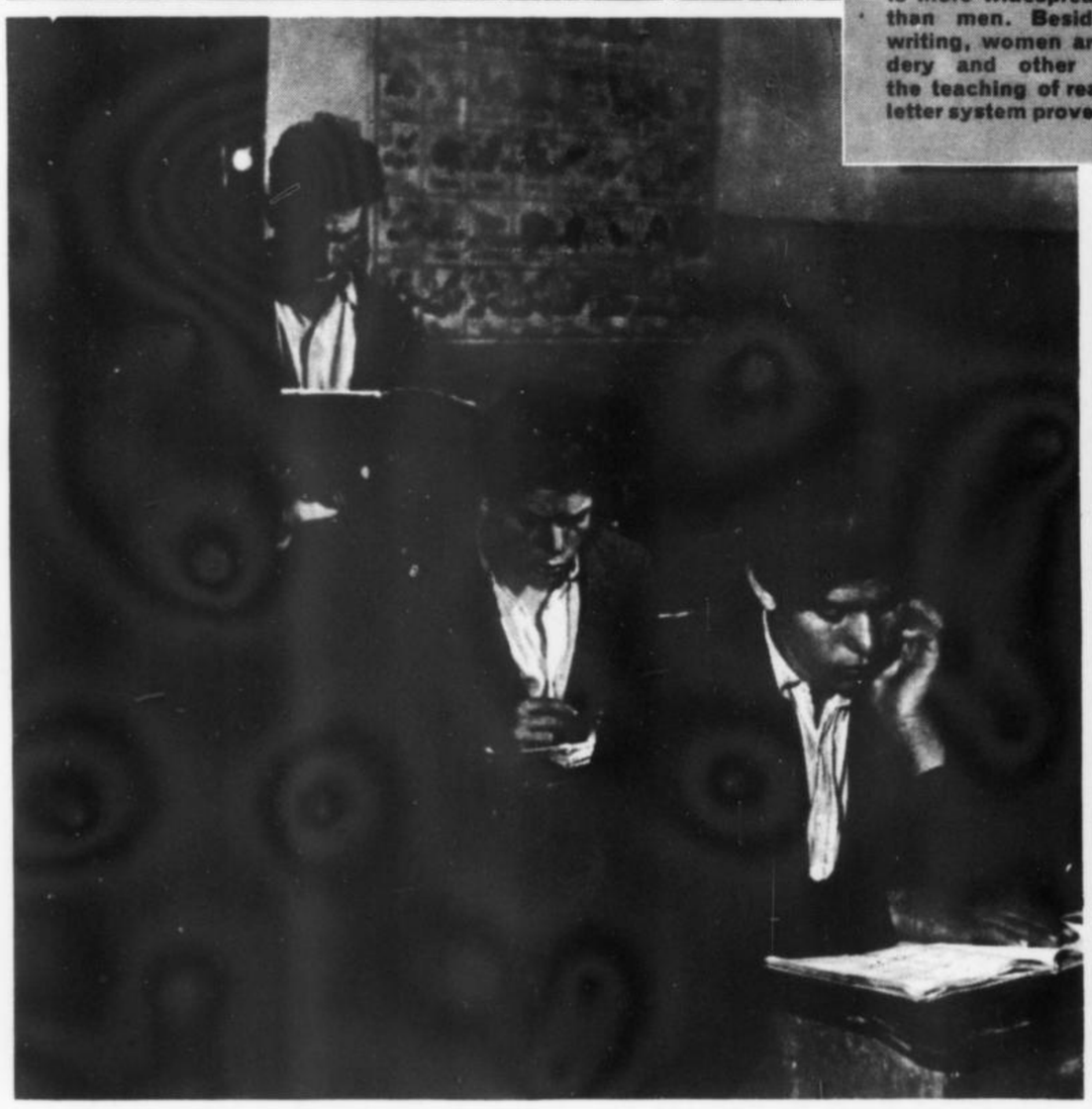
With political parties and trade unions thrown open to them, and a possibility of improving their situation and becoming fully-fledged citizens of the nation, instead of serfs and outlaws, the peasants of the south have shown a real urge in the last few years to achieve education. We must take advantage of this state of mind and not let them sink back into their old discouragement and resignation. Every effort to satisfy their needs is a blow struck for enduring democracy. For if the peasants are given a fair chance they will not turn to desperate political remedies or anarchical acts of violence and plunder. The brigandage of the last century had the same causes as those which give rise to illiteracy.

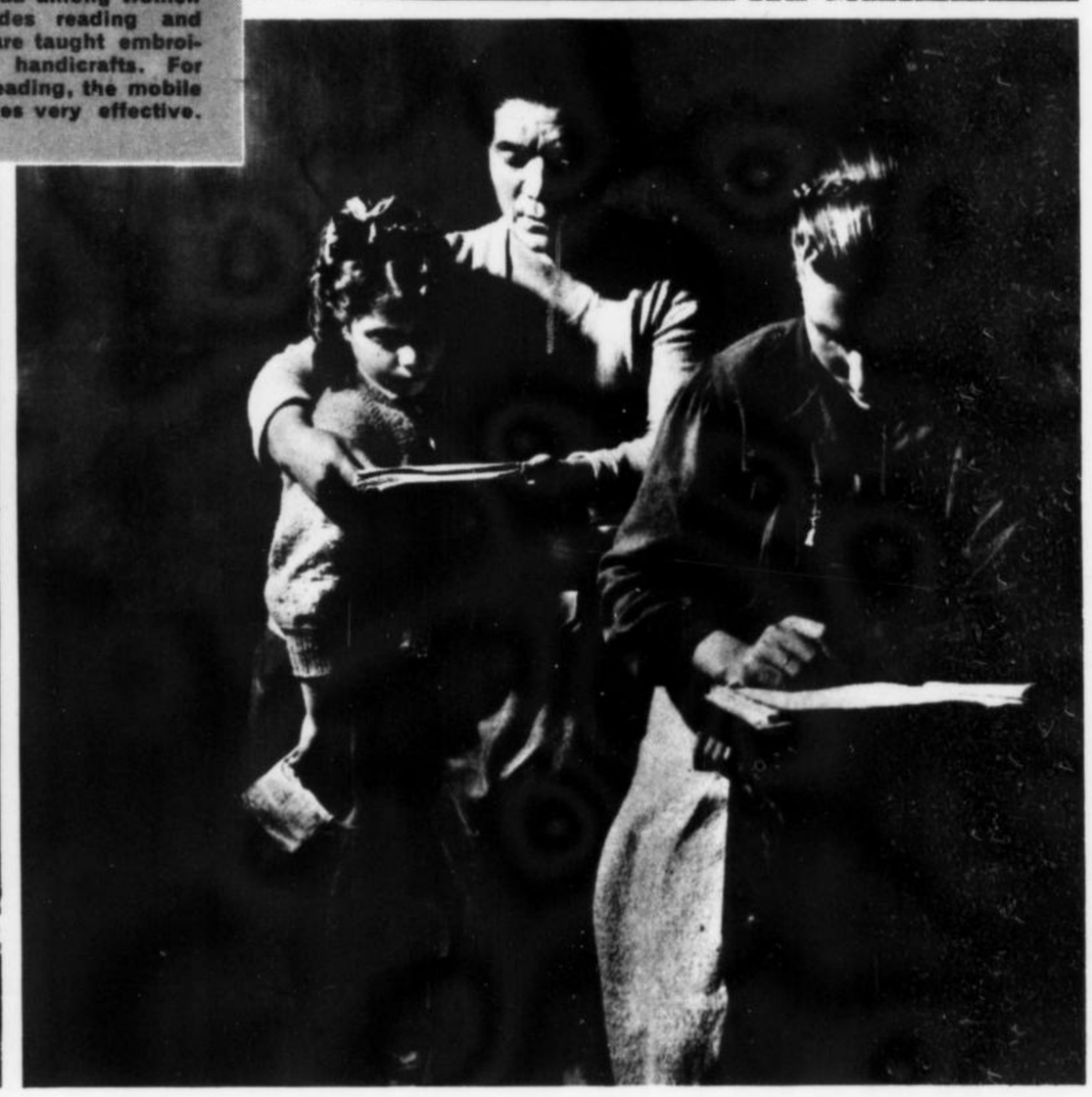
Government action is necessary, but it is also inadequate, for it cannot altogether dispel the peasants' lingering distrust. Lasting results can be obtained only if their spontaneous desire to learn is satisfied with the proper tools.

★

IT is a hard job to prepare a corps of teachers who know their material, are aware of the social importance of the job, and are acquainted with the customs, needs and interests of their pupils. There is a pressing need for textbooks which would appeal to the adult peasant, with his store of ancient wisdom, rather than to a school child; and for newspapers, magazines, books, calendars and pamphlets adapted to the world in which the peasants live. No Government office is likely to think things out so subtly and yet the means required are almost too large to be provided by private initiative.

After a hard day's labour in the fields, peasants of Rogiano Gravina attend evening classes, often accompanied by their children. Illiteracy is more widespread among women than men. Besides reading and writing, women are taught embroidery and other handicrafts. For the teaching of reading, the mobile letter system proves very effective.





the League who invites all competent persons in the community—the agricultural engineer, the doctor, the mechanic, the veterinarian, the parish priest—to answer questions asked by the students.

The work of the League against illiteracy has awakened great interest. It has obtained the moral and financial support of numerous national and international organizations. Recently, Unesco decided to include the National League for the Struggle Against Illiteracy among its Associated Projects in Fundamental Education, and will provide information to aid it in its work. Reciprocally, the League will inform Unesco regularly of its progress and accomplishments. An international expert from Unesco is now in Calabria helping to organize specific methods of dealing with students' questions and classroom discussions.

★

300,000 ADULTS AND CHILDREN HAVE ATTENDED 11,000 COURSES

Immediately after the war circumstances were propitious. A group of somewhat romantically idealistic young men of Calabria and Lucania were inspired by the ferment of popular feeling to start a large-scale drive for person-to-person teaching, such as was carried out so effectively in Mexico. Soon they had joined their efforts with those of the National League for the Struggle Against Illiteracy in Rome, an organization of women volunteers.

★

LACK of funds somewhat curtailed this group's efforts, but at the same time gave them a more definite and practical character.

In May, 1947, an investigation was conducted by young social workers in Lucania in order to get an exact picture of what should be done. As we have seen, there were no up-to-date statistics on illiteracy, and those of almost twenty years ago could not be considered reliable. This investigation proved that the problem was indeed a serious one. In all of Lucania there were only thirty-six school buildings: twenty-eight in the 121 townships of the Province of Potenza and eight in the twenty-eight townships of the province of Matera. In other localities, schooling was given under private roofs, often in attics, cellars or shacks.

When the statistics that were garnered from these investigations were compared with Army records it was discovered that illiteracy was more widespread among adults born in 1926 than among those born between 1915 and 1920. These same statistics also showed the extent to which adults who once learned to read had relapsed into illiteracy. Questionnaires were used to determine the exact reasons for failure to attend elementary school and a study was made of local living conditions. In this way there was some concrete basis for further action.

The first step was to provide a channel through which the peasants could express their ambition to learn, and this took form in local village Committees to Battle Illiteracy. So many of these were created that on January 24-25, 1948, their secretaries held a regional meeting in Matera and agreed to work closely with the mayors and school-teachers of their villages. Gatherings were held in the public squares, loudspeakers carried the message into the streets and persuasive people of goodwill made a door-to-door campaign. Their propaganda was sincere because they were not strangers but people on the spot who understood the peasants with whom they were dealing.

★

WITHIN a fortnight adult education groups sprang up all over Lucania. They were lodged in a strange variety of quarters. There were so many applications that courses were swamped. Where three classes had been announced, they had to be increased to five the next day and ten the day after, until there was no place left to hold them.

At Muro Lucano a *carabiniere* had to preserve order among those who were turned away; and at Tricarico they sat silently outside the improvised schoolroom while their more fortunate fellows attended the lesson. The village of Bernalda, which is subject to frequent electric power failures, decided that private houses could remain dark while the lights were on for night classes in the school-house. The peasants themselves strung wires and installed the lighting. Now it shines out over the mountain-top village.

(This article is copyright and must not be reproduced without permission.)

UNESCO CAN HELP TO CHECK MILITARISM, SAYS GERMAN FEDERAL PRESIDENT

DR. THEODOR HEUSS welcomes entry into United Nations Agency

UNESCO's decision to admit Germany as one of its Member States proves its concern for universality. This, I believe, is bound to benefit Unesco both materially and spiritually.

There is one thing, however, I should like to stress in order to destroy certain stupid rumours one hears sometimes. That thing is that Unesco in no way seeks to cover all minds with a uniform coat of paint or to make all peoples dance to the same tune. Unesco's job is rather to open men's eyes so that they greet one another with understanding and friendliness, and not as strangers. He who travels from one end of the world to the other only to make up his mind that everything is better in his own country might just as well have saved himself the time and trouble of his journey. But he who finds everything better outside his own country is probably nothing more than an ignorant philistine. Some kind of enlightened curiosity toward humanity as a whole is necessary if we are to conquer sentiments of superiority towards the ways of life and ideas of other peoples.

The word "tolerance" often appears in works published by Unesco. This is a splendid word, but only if it implies a definite respect for other people's ways—not just a passive and indulgent acceptance.

It is only in this light that the abstract phrases of the Universal Declaration of Human Rights take on colour and life. Religious and philosophic traditions no less than social and political experience which are part of the spiritual history of mankind find in the Declaration their common denominator. But if the Declaration of Human Rights is to be more than just the reflection of a fleeting moment in history, men must see in it standards and obligations for all mankind. It is not new ideologies which are needed but *new conditions*.

The way history is presented is closely bound up with politics. Discussion on this subject at the national level is free and should remain so. We who have known National-Socialism realize only too well to what extent official censorship can mutilate the past. All Germans, not only historians, should feel free to have differing opinions on Frederick the Great and Bismarck, just as Frenchmen should on Napoleon Bonaparte and Napoleon III.

In this respect, I should like to mention an event which I consider particularly significant, and in accord with Unesco's ideals. French and German history teachers recently met in Mainz to discuss the events of the last forty or fifty years, and the tensions, the problems and the differences which arose during this period.

By earnestly seeking to determine the true facts, they were able to reach joint conclusions concerning the presentation or such themes as Poincaré, the Anschluss and others in history classes. Teachers of history in both countries have been invited to profit from these findings and to avoid the traditional clichés which have been common in the past. This event shows how distortions can be eliminated from accounts of history when these distortions are caused by old propaganda and misconceptions inspired by events which are *dépassé*.

During the war, certain ideals and values which could be applied later were not completely abandoned. Nations, it is true, were at that time devoting all their efforts to mutual annihilation. But the peoples—or, at least, the best citizens among them—had not completely forgotten that we live side by side with one another, and through one another. To ask if it would be possible one day to live *for* one another inevitably meant being regarded as a sentimentalist, a Utopian, or even as a traitor.

If it is true that, historically speaking, the word is mightier than the sword, then the purposes and mission of Unesco can only be to restore the things of the spirit to their rightful role and effectiveness. Unesco must help to checkmate the pretensions of power politics, militarism and economic materialism to decide history's course.

But is it not illusory to speak such words at a time when the pooling of European coal production, and the possibilities of a new type of army seem to be the only questions that count? I am quite aware that this is only a gross simplification of the fundamental problem of our time, but I present this question in as hard and cold a way as possible purposely. For even when it appeals to rational arguments, romantic sentimentalism has less effect today than ever before and has even less effect on the Germans than on other peoples.

The answer to this question depends on our abilities, on our willingness to recognize the presence of the spiritual and the effectiveness of moral and religious factors which are the corner stone and very foundation of the historical background of individual peoples and of all humanity.

In the Chamber of Parliament at Bonn, several weeks ago, an impressive ceremony marked the entry of the German Federal Republic into Unesco. On this occasion the Director-General of Unesco journeyed to the German capital as guest of the Federal Republic and conferred with leading officials, including President Theodor Heuss and Chancellor Konrad Adenauer. During his stay in Germany, M. Torres Bodet attended the inaugural meeting the National Commission, presided over by Professor Walter Erbe, and met the head of the International Institute of Social Sciences which was recently created in Germany under Unesco auspices. Before returning to Paris, the Director-General stopped at two of the most renowned cultural centres in Germany: Beethoven's house in Bonn, and Gœthe's house in Frankfort. On this page, we publish some of the salient passages from the addresses delivered at the Chamber of Parliament by Dr. Heuss and M. Torres Bodet.

★

M. TORRES BODET : 'No true culture is enemy of others'

WHEN it became a Member State of Unesco, the German Federal Republic acquired *ipso facto* privileges which are also duties. It undertook to contribute to the common welfare of humanity according to its capacities and in its own special way.

The talents of your people, the contribution which your culture can make—and for centuries you have shown how valuable these can be—would once more be devoted to serving of our fellow-men.

For every nation, entry into Unesco means a stock-taking of its own wealth, and a scrutiny, as it were, of its own conscience. It means asking what it can draw from the resources of its own genius for the benefit of its own and other nations.

It also means resolving to fight against the fatal temptation, sometimes insidious, sometimes insolent, to treat others with contempt, or to make others the means of attaining a perhaps intoxicating greatness, but one which is founded on the humiliation of others, and therefore contemptible.

No true culture is the enemy of other cultures. The greater a culture knows itself to be, the more it feels called upon to give life to others by its own contributions, while at the same time esteeming itself all the more capable of assimilating what other cultures offer.

A great culture is neither jealous nor timid. It fears neither to give nor to receive. It is never afraid that a foreign culture will eclipse it, nor imagines that it can be corrupted by another. It is not exclusive, it is generous.

History teaches us eloquently enough that all great cultures are born at the cross-roads where civilizations meet, amid material and spiritual borrowings, exchanges, and ferment, where the traffic in things and ideas is at its height.

That is why Unesco fights for the welfare of all cultures simultaneously, encouraging them to get to know one another, to make contacts, and to compete freely with one another. We are convinced that thereby every one of them will be enriched and fructified.

A culture is not imposed by force of arms, nor by the power of money. It is imposed by its own merits, in the forefront of which is the kind of sympathy it shows towards others, and that others can only return, for sympathy creates sympathy no less certainly than contempt engenders distrust.

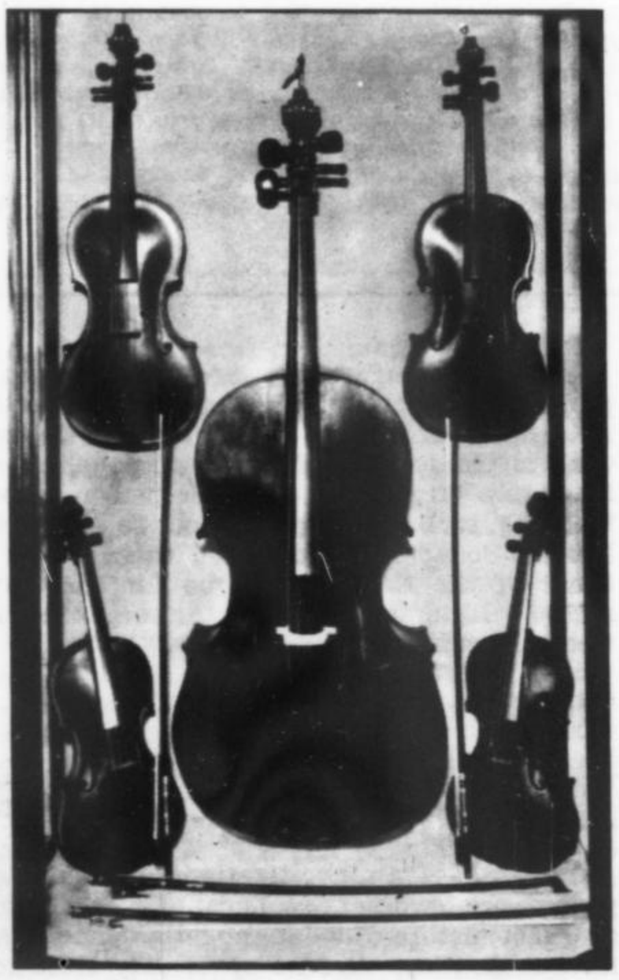
The National Commissions of Unesco have therefore, as their first duty within the territory of each Member State, to promote and encourage all measures likely to persuade every citizen to look beyond his own frontiers with confidence and goodwill.

World opinion, however ill-informed, inconsistent, or fickle it may be, is nevertheless a factor which every Government must take into account, since it demonstrates more clearly every day how interdependent the different peoples of the world really are. There are very few decisions taken by any State which are not likely, sooner or later, to have repercussions at the other end of the globe.

Twenty years ago, I visited Beethoven's birthplace. The extreme simplicity of this house accorded well, no doubt, with the memory of one who had been born, on a day in December, into a poor home. And no visitor can forget the long tragedy of the life which began within those walls. And yet, I had not been prepared for the pathetic humility of that room.

This memory recurred to me for many years, when I thought of Germany, and has become a kind of symbol. After a terrible war, the German fatherland, torn and bleeding, looked the embodiment of wretchedness and isolation.

All its wounds are not yet healed. It still endures divisions and countless frustrations. But no nation in the world is prevented by its difficulties from stretching out with all its strength towards that unique source of hope and peace which is international collaboration and the mutual trust of men in the quest for freedom and justice



THE BIRTHPLACE OF BEETHOVEN

"I had not been prepared for the pathetic humility of that room. Around the bust they had arranged a few relics. Near it was a small window, through which a shaft of sunlight suddenly shone. It played about the head of Beethoven like an aureole and this radiance transformed the room with its melancholy treasures, and abruptly revealed its secret majesty." These words by M. Torres Bodet evoke the spirit which pervades the house of Beethoven at Bonn, some views of which are shown here.

THE BLIND MAN'S VIEWPOINT: S. T. Dajani (right), the blind Jordan delegate to a recent Braille conference in Unesco House, and his guide who piloted him about Paris. The sightless can convey the blind man's point of view more profoundly than those who are able to see.

THE BLIND ARE ACHIEVING A FULLER ROLE IN EVERYDAY LIFE

by Pierre HENRI

Professor at the Institute for the Young Blind, Paris.

A BLIND man is not merely a person deprived of sight with all that this implies in the limitation of his possibilities for action and inquiry. Socially speaking, he is a creature subject to serious constraint. The attitude of people towards blindness in the past was always surrounded by an aura of fear or mystery. This is revealed in their treatment of the blind.

In primitive societies, the blind were held to be possessed; and if their lives were sometimes spared, it was because people feared the spirits dwelling in them. The Laws of Manu authorized the killing of infants born blind and relegated to the ranks of the outcasts those smitten with blindness later in life. In Ancient Rome, the current of opinion which tempered the dread prerogatives of the *paterfamilias* never went so far as to condemn the practice of abandoning children born with an infirmity. In the old Biblical days, blindness was considered an uncleanness: "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord..." (Leviticus, XXII, 22); "... a blind man, or a lame,... shall not come nigh to offer the offerings of the Lord" (id., XXI, 18). The practice of blinding princes to prevent them from acceding to the throne, which still prevailed at the Persian Court as late as the 17th century, was conceived less as a punishment than as a means of branding them with a mark of infirmity.

★

THE blind ceased to be outcasts when the Gospel made them (and also deaf-mutes and the dead) the subject of miracles and proof of Divine healing power. Mediæval Christianity and Islam accorded them the status of privileged beggars; and on occasions they served as intercessors with the Divinity and read the Lord's prayers or recited the verses of the Koran. Nevertheless, their position in society remained precarious and degrading.

A certain degree of progress has been achieved in modern society. For the past 250 years men have made an effort to understand the psychology of the sightless, beginning with William Molyneux, the English physicist, who early in the 18th century first put the famous question to John Locke: would a man who was born blind and who later gained his sight be able to distinguish a cube from a sphere? And for the past 170 years, attention has been given to the systematic education of the blind. In spite of this, the attitude of sighted people towards blindness remained coloured by many fictions derived not from external experience — that is, from direct observation of the blind — but from subjective and largely emotional sentiments. To a seeing man, any understanding of or influence upon the outer world seems impossible without sight. When a person closes his eyes in an attempt to realize what a blind man may think and feel, his mind, emptied of all visual impressions, is invaded by the terrors which beset primitive man in the dark. Those who can see are too afraid of blindness to be able to understand it. Here, indeed, is the chief obstacle to the natural assimilation of the abnormality which the blind man represents in the social organism.

From this it is clear that the emancipation of the blind has depended and will always depend on progress in understanding by those who can see. So long as sighted people fail to free their minds of the subjective and emotional factors which so strongly colour their ideas of blindness, so long will the efforts of the sightless to shake off their burden of infirmity be doomed to failure.

★

NEVERTHELESS, whatever may be said by those who have suffered from what they somewhat bitterly call social prejudices, these do not represent the only chain which the blind must break. Blindness is a fact. It narrows down space very considerably and limits a man's mastery of the material objects in space. The biological function of sight is to anticipate and avoid pain and danger. Nature is hostile to any creature incapable of reaction at a distance. Had all men been blind, mankind could not possibly have survived the dangers which threatened it. The world, with all the things which men have developed for their use, such as houses, communications, tools and books, has been organized by those who can see, and for them. The blind man thus meets life with a grave handicap. How can he possibly overcome it except by cultivating and making the fullest possible use of the faculties he retains?

The first idea that comes to mind is that the blind person should develop those of his senses he can still use, particularly hearing and touch.

(Continued on next page)

Towards an equal footing with the sighted

(Continued from previous page)

One hundred and fifty years of associationist psychology held to the theory of sensory transfer. We know now that education of the senses is in fact education through the senses, and that all transfer is essentially of a mental kind. For example, it is the mind which organizes fragmentary data acquired analytically by the sense of touch, and gradually builds up a series of spatial images. These, though lacking the richness, spontaneity and potential emotional content of visual images, are enough to meet the practical needs of the blind. That such images do exist even in the brain of the congenitally blind can no langer be doubted. Diogenes demonstrated movement by walking; people born blind come and go about their business and solve geometrical problems which proves that their minds are capable of conceiving space and shape. But it is equally true that the number, the quality and the practical value of these mental images depend on adequate training. Without such training, a blind child cannot overcome his initial handicap. This is a point to bear in mind in any discussion concerning the emancipation of the blind through education and culture. We shall return to the point in a moment.

★

FIRST consider another aspect of the problem. While the blind man is handicapped by the loss of one of his senses and must find ways to compensate for this, he can at all times express his ideas through the spoken language.

In fact, long before there was any thought of creating special schools for the sightless, blind persons often astounded their seeing contemporaries with the scope and quality of their learning. Many are the blind who have achieved fame. We need not dwell on those whose blindness is considered legendary or otherwise disputed (such as Œdipus, Democritus, Homer, Ossian), or those who lost their sight late in life and therefore offer less conclusive evidence. It is noteworthy that as early as the 14th century, an Arab scholar named Safadi published the biography of 307 distinguished blind Moslems. In Japan, blind scholars had their own academic institutions for many years, in which they transmitted the traditions and history of their country. Blind persons in Japan also held a practical monopoly of massage and other healing practices.

In civilizations where a formalized culture is handed down by memory, and where teaching is almost entirely by word of mouth, a blind person with a good memory is almost on an equal footing with those who can see. Not so long ago, over 1,000 blind students were enrolled at a theological seminary in Egypt preparing to teach and comment on the Koran. Taha Hussein Pasha, formerly Minister of Education in Egypt and rector of the Farouk I University, began his successful career in this way. Though blind, he has risen to be one of the leading educational reformers of his country. Endowed with a great memory, he has people to read to him and dictates his own writings, so that he has never found it necessary to learn Braille. He has already published a formidable body of works: 20 volumes of criticism and essays, half-a-dozen novels, translations of Sophocles and Racine into Arabic, and a fascinating autobiography, *Book of Days*, which is not only a somewhat satirical account of the training given at El-Azhar 50 years ago, but also an invaluable document on the psychology of the blind.

Instead of almost invariably being a burden on their relatives, as the sightless were at one time, blind people now are often well-equipped to lead useful and happy lives.

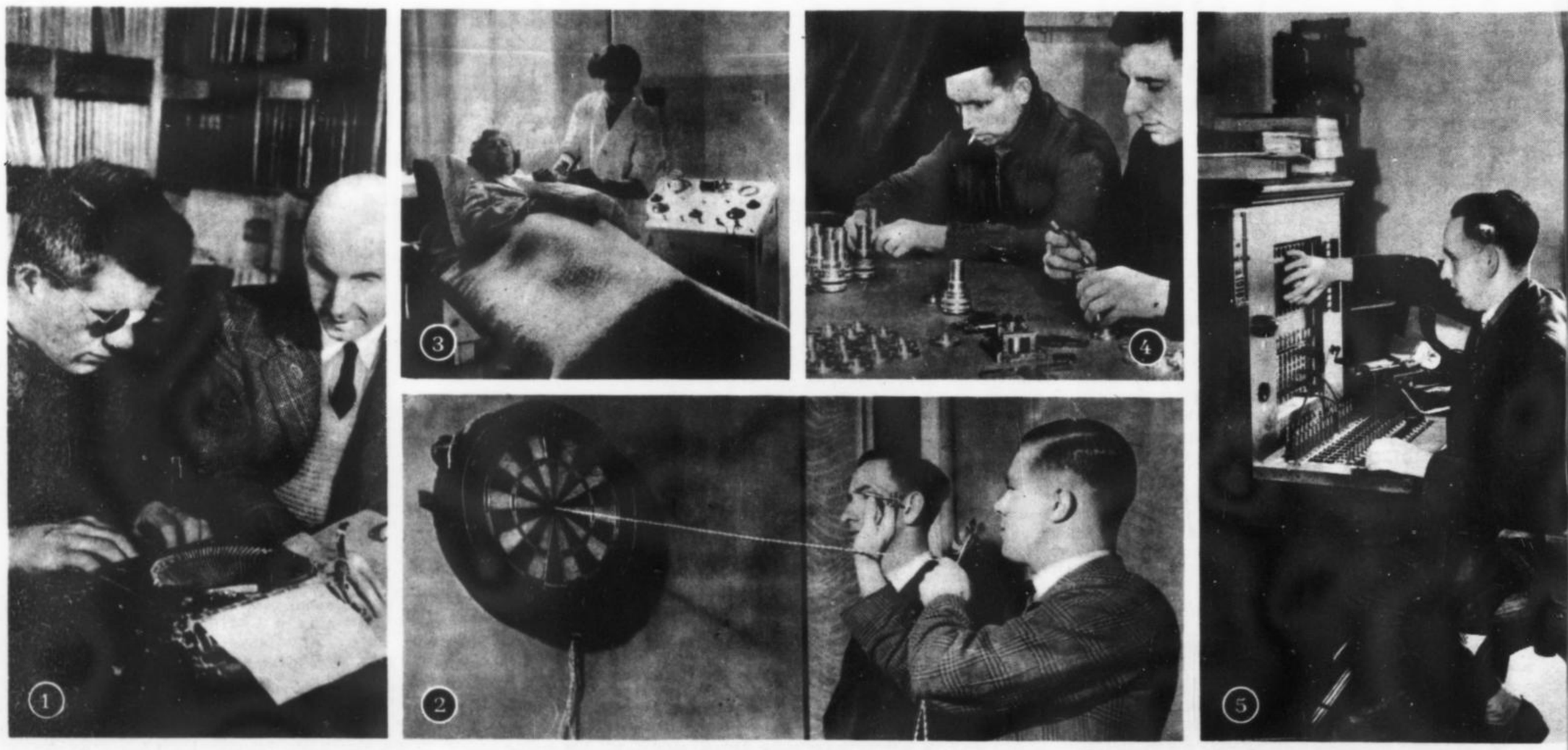
No instances of formal education for the blind are to be found either in Greek or Roman times, or in mediæval Christendom. On rare occasions, the greatly gifted found their way to fame: Didymus of Alexandria became the teacher of Saint Jerome in the fourth century; Palladius, one of the pupils of Didymus, later became bishop of a see in Asia Minor; Joannes Ferdinand, born in Bruges in the 15th century, acquired fame as a philosopher, poet and orator; Pierre Pontanus, known as the "blind man of Bruges" early in the 16th century, left treatises on the art of writing poetry, and spoke out fearlessly on the social problems of his day. Other blind scholars, philosophers, theologians and writers appeared in Italy, England, and other countries, leaving a permanent mark in their specialities.

By the 18th century, the number of sightless whose achievements astounded the whole world rose sharply. History has recorded many of the names: Elizabeth of Waldkirch in Switzerlan Mélanie de Salignac in France, Maria von Parad in Austria, and Nicolas Saunderson in Englan It was Diderot, in his famous *Letter on the Bli* who first drew the world's attention to the wo of this extraordinary man. Blinded at the a of one following an attack of smallpox, Saunders had a painstaking mentor in his father. Wh he attended school his lightning mental calculatio astonished his teachers. He was a brilliant stude of Latin, Greek and mathematics. Before Saunde son was 30, he was appointed to the Lucasian Cha of Mathematics at Cambridge University, and was one of the rare persons in Engla who could explain Newton's *Princip* His students were filled with admir tion at his lectures on optics and h explanations on the rainbow, the n ture of colours, reflection, refracti and vision. Lord Chesterfield lat called him the miracle of a man wh lost the use of his own sight an taught others to use theirs. To a his remarkable memory and compl cated mathematical demonstrations, h invented the arithmetical board whic is the basis of today's mathematic equipment for the blind.

This is a significant point. Mo blind people during this period fou it necessary to use or to devise f themselves many kinds of mechanic aids to learning. Cut-out lette writing guides, relief surface ma musical notations on a projecti stave, were all used. One blind pe son, living in Hesse, Germany, ev built up for himself a huge series ideographs consisting of little piec of wood of different shapes and siz

It was, in fact, the advance made educational techniques that laid t foundation for the efforts to tea them to read late in the 18th and early in the 19 centuries. Had teaching continued to be main by word of mouth, and the development of printi not made the book rather than the teacher t chief source of reference, Valentin Haüy migh never have thought of giving his pupils his eno mous quarto volumes with their pages covered wi ordinary letters embossed in large type. An 40 years later, Louis Braille might have devot less care and thought to converting the meag system of sound symbols which his predecesso Charles Barbier, had suggested for the use of t blind, into an alphabet capable of adaptation every language and every form of human know ledge.

In the history of the rehabilitation of the bli and of their gradual attainment of fundament human rights, the invention of the alphabet in rai ed dots marks the beginning of the era of the intellectual emancipation. Since then, blind chi dren have been able to study the same scho subjects as the sighted. Their programmes o



THE ST. DUNSTAN'S TRAINING CENTRE

Britain's famous training centre for the blind, founded after World War I, follows a careful plan for rehabilitatio Newcomer first gets Braille watch—a small but vital step to independence. Then he "learns to be blind." **(1)** H is taught to read Braille and to type. Instructor is himself blind. **(2)** After learning to walk, wash, dress, St. Dun taners learn to enjoy their recreation (here a game of darts). **(3)** Next comes specialized instruction. This blin man has been trained as a physiotherapist. **(4)** High skill of blind workers makes unemployment unlikely f St. Dunstan "graduates." These men are checking machine parts to very fine limits. **(5)** Many are trained a telephone operators. A number of firms have for many years asked St. Dunstan's to fill every suitable vacanc

There is a long list of trades in which the blind are trained today, ranging from chair-making (above) to high-precision instrument work.

study are the same though the methods of teaching are different, and they receive the same degrees. Special libraries have slowly been built up, mostly by voluntary efforts, in which the adult blind can find entertaining and instructive literature, while scores in Braille notation are published to enable blind musicians to study and practise their art as well as teach it.

In the less developed countries, welfare work to improve the lot of the blind sometimes results, paradoxically, in educating people who, had they been able to see, would have remained illiterate. Education then is regarded as the primary condition for the emancipation of the blind. But is education enough by itself? Can we say that, where the blind have attained a certain standard of education, they are automatically freed from the psychological and social constraints imposed by their blindness?

It would be wrong to believe this or to allow the blind to do so. They need more than knowledge or university degrees if they are to have equal chances in the world of those who can see. There are plenty of examples where education, which should have opened a door to freedom for the blind, has merely stimulated the "malady of thought." Having more to think of, they suffered more. Spurred on by a strong desire to be compensated for their disability or ill-advised by those around them, the people we have in mind took up studies which never helped them to make their way in the world.

★

CIVILIZATION can no longer be content merely with *homo sapiens;* it needs man with a social conscience, and *homo economicus,* as Léon Jouhaux has called him. Formal education may lead to a development of the first of these, but it plays only a small part in the formation of the other two. In a sighted person, social consciousness derives from a spontaneous imitation of everything he sees around him, which determines his gestures, expressions, dress, the setting of his existence and which, while he may retain his own share of individuality, develops in him a resemblance to his fellows. The potential for developing the "economic man" is found in the opportunities for productive and creative work or at least in the training for it which sight makes possible.

The blind person, however, is restricted to the boundaries of his own world which he must patiently explore and chart. First he must learn how to appear like other people; he must painfully acquire all the substitute skills that may help him to bridge the tremendous initial gap between his natural abilities and those of a sighted person, and, in addition, he must overcome emotional disturbances which so often spring from his disability. From this we can see what "education" and "culture" signify to the blind and to what extent the ground to be covered goes beyond what are generally called the mental faculties.

A hundred years ago it was a great achievement to be able to teach a sightless person how to read, write, count and to provide him with a minimum of general knowledge. Today it means very little. This is something which should never be forgotten by those who work to free the blind from ignorance in the unhappily numerous areas of the world where educational opportunities are still extremely limited.

It should be recognized, however, that while culture, of a strictly intellectual order, may not suffice alone, it is an indispensable condition, for the substitution of one faculty for another is primarily a mental process. Moreover, where a sighted person understands and acts quickly and without effort, because he can take in all the factors invoved in deciding his action, the blind man must go through slower processes of inference and calculation.

The skill with which a blind man finds his way about a city, the capabilities of the sightless "odd job" man or worker, the blind woman who not only copes with all her domestic duties, but, quite unaided, makes herself a becoming dress—here are examples of how acquired knowledge may be put to use. When competing with those who can see, the blind can only hope for success through excelling in some respect. Even to obtain a modest position he must possess qualifications not generally required for the post. It is therefore not unusual to find blind university graduates working as telephonists, shorthand-typists and in other jobs which by no means call for the full use of their capabilities.

★

IN this article, we have had in mind chiefly the blind since childhood, although not because there are more of them—two-thirds of the blind are over 50 years old—but because their situation sets them more sharply apart. We have said nothing of Milton, Euler, Augustin Thierry, Henry Fawcett, Handel or countless other poets, scientists, scholars and artists who have continued their careers despite loss of sight. Their brains continued their work; others became their eyes. Probably the most striking instance is that of François Hubert, the Swiss naturalist who impressed his contemporaries in the late 18th century with his observations on bees—observations made through the eyes of his servant.

Today many blinded people continue successful careers in journalism, documentation services, teaching and scientific research, with the help of someone else's eyes.

There is no doubt that blind people have found in the intellectual or aesthetic sphere, a means of sublimating instinctive energies whose natural outlet has been barred, and that they have sought compensation in their pursuit of culture in all the forms and at all the levels they can reach. We have shown that the world of the intellect remains open to them, and it is natural that they should take refuge there, even if, for some of them, it means a certain overstraining of their natural aptitudes

(M. Pierre Henri, who is himself blind, has published in French The life of the Blind *and* The Life and Work of Louis Braille.)

LOUIS BRAILLE

unlocked the doors of darkness for millions of blind men and women throughout the world

Louis Braille, one of the truly great men of all time, died a hundred years ago, unknown to the world. But his simple "touch" alphabet of raised dots for reading and writing by the blind — developed when he was only 16 — has since spread his name to every corner of the earth and unlocked the once hopeless doors of darkness for millions of the world's sightless.

"Braille died a complete human being, though blind," Helen Keller has written. "He was great because he had greatly used his loss of sight to liberate his afflicted fellow creatures. He had both lived and died in the glorious light of a victorious spirit and a brilliant, inventive intellect."

This summer, to honour this victorious spirit and inventive intellect, the French Government is transferring the remains of Louis Braille from his humble tomb in the village of Coupvray, 23 miles from the capital, to the Panthéon in Paris, where he will be buried among his country's illustrious dead. In many other nations, too, the 100th anniversary of his death is being observed this year.

The son of a saddler, Braille was born at Coupvray on January 4, 1809. At the age of three he lost his sight when a sharp instrument he was playing with in his father's shop accidentally entered his eye. An infection developed in both eyes and he became totally blind. When Louis was 10, he was taken to Paris and was enrolled in the Institute for the Young Blind. It was at this school — the first educational institution for the blind, opened 35 years earlier by Valentin Haüy — that Braille distinguished himself as a brilliant student and then became a teacher of geometry and algebra (his favourite subjects) as well as of music. It was here that he learned of the various raised characters used to help the blind to read, and here he finally evolved his own ingenious system of dots.

Braille was not, however, by any means the first to develop the system of raised characters. The desire of the blind for literacy and the efforts of their sighted friends to open the way for them, had led to innumerable experiments in embossed letters and other schemes for many hundreds of years before Braille's time.

Letters cut out of paper, pins stuck into cushions or cards, geometrical shapes enclosing raised dots, even cleverly knotted strings were all used in early attempts.

The first records of the actual use of raised type for the blind date from 16th century Spain and Italy. Francisco Lucas of Saragossa, in 1571, devised a set of letters carved on thin tablets of wood. In 1575, Rampazetto of Rome improved this somewhat.

Both methods, however, seem to have been inspired by the earlier teachings and writings of Jerome Cardan, of Italy, who had advocated a system of reading by touch about the year 1550.

A century later, a Jesuit priest, Father Francesco Lana, recognized a new idea that Braille and his immediate predecessor, Captain Barbier, were to develop later: the potential usefulness of a cipher code based on a number of dots enclosed in rectangles. In his book *Prodromo*, he even proposed a writing stylus and a wooden writing frame with strings to indicate the lines.

Then followed a great number of inventors who proposed various devices, including the use of wooden movable letters, cast metal letters, printing on copper. Of these attempts at embossed type, undoubtedly the best known is that of Valentin Haüy, who has been called the "Father and Apostle of the Blind."

In 1771, Valentin Haüy saw a group of blind men being hooted and laughed at by a crowd at a Paris fair on the place Louis-le-Grand — today the place Vendôme. Horrified, he determined to devote his life to improving the lot of the sightless.

One day, some time afterwards, he found a blind boy begging in front of the Church of St-Germain-des-Prés in Paris and decided to take him home with him to try and educate him. Haüy taught the boy, whose name was Lesueur, to read with letters carved on wooden tablets — similar to the method introduced by Lucas and Rampazetto, It was slow, cumbersome and difficult.

Then by accident (so the story goes), when Haüy was busy writing one afternoon, Lesueur began sorting some papers on his desk. Suddenly the boy came across an invitation card printed in heavily embossed relief letters and found he could recognize some of the letters.

This gave Haüy the idea that teaching the blind to read by raised letters on printed cardboard (embossed letters) was better than using raised type or tablets directly.

Pierre Henri, an authority on Louis Braille and his predecessors, doubts this story. "I am inclined to wonder," he has written, "whether he did not get the idea from an addendum to the 1783 edition of the *Letter on the Blind*, in which Diderot told how a Paris printer named Prault had produced a book printed in relief for the use of a distinguished blind girl, Mlle de Salignac."

In any event, whatever really inspired Haüy, it was with this new method that he decided to try to teach other blind children. In 1784, he opened the world's first school for blind children — the Institute for Young Blind, which Louis Braille was to enter 35 years afterwards — and by the end of its first year it put the first embossed books at the finger tips of the blind. His Institute is still in existence today in Paris.

Haüy's system, however, remained difficult to read by touch, and practically impossible to write. Changes and improvements were constantly being made in different countries in an effort to meet these difficulties.

None of these embossed type methods survives today except Moon type. Invented by a blind Englishman, Dr. William Moon, this way still fills the special needs of older people whose touch is not good enough to read Braille's raised dots.

The revolutionary idea of representing letters by raised dots did not come from Louis Braille, however, but from Charles Barbier de la Serre, a French Army officer in the Signal Corps. Barbier devised a system of "night writing" for soldiers to communicate with one another in the field after dark.

He then thought of applying it to the blind and presented his system to the Institute for the Young Blind in Paris. Barbier's night writing had 12 dots arranged in various positions and could be punched on to paper. The Institute tried it out and adopted it as a supplementary teaching method.

But Barbier's system was complicated. It occupied too much space and was cumbersome for fingers; also it had to be deciphered, since it was a code and not an alphabet.

Braille, a master in the Institute at the time, became interested in the idea. As a teacher, he saw its drawbacks for spelling and punctuation. But the system could at least be written since Barbier had also devised the metal frame for punching the dots on paper. He set to work to try to simplify it and make it more easily usable by the fingers of a blind man.

He reduced the 12-dot squares to six. The six dots could be felt by the finger tip at one go. Dropping the idea of ciphers, Braille decided to work out various combinations of the dots to form the alphabet. He arranged the six dots in three pairs, one above the other, as in a domino.

"It has been said," Pierre Henri wrote, "that the reason why Louis Braille's system has proved superior to all other forms of writing for the blind is that it bore the stamp of genius. To put it more simply, it results from a combination of skill with patient and methodical labour. Only a blind man could have arranged dots in groups which exactly correspond to the requirements of the sense of touch. Reduce the number of dots, and the available signs become obviously insufficient; add to their number, and the sign can no longer be covered by the finger tip, nor so easily read.

"Braille did not rest content with giving an alphabet to the blind. From the outset, by allotting double or triple values to each sign, he presented a system of musical notation, a set of elementary mathematical symbols, and a system of shorthand so that the blind could satisfy not only their desire for culture, but also their professional needs."

Braille died on January 16, 1852 with no idea that his system would be universally adopted by blind people in every part of the world. Even in his own school he had great difficulty in getting his method recognized and used. Only after his death was it officially adopted in French schools for the blind.

Today, without the Braille system, the world's 7,000,000 sightless would be deprived of the most powerful key to human freedom and scholarship ever devised for the blind.

'ONE OF THE TRULY GREAT MEN OF ALL TIME'

In the village square at Coupvray, birthplace of Louis Braille, stands the monument erected in his memory in 1887, thirty-five years after he had died unknown. On one side of the seven-foot pedestal a bronze relief shows Braille teaching a blind child how to read ; on the other is the Braille alphabet.

CONFLICT ABOUT SIX RAISED DOTS

Between the time the Institute for the Young Blind of Paris originally published Louis Braille's system of simple raised dots in 1829, and the request made to Unesco in 1949 to help rationalize the Babel in Braille usage in many parts of the world, 120 years have elapsed.

The first 50 years witnessed a stubborn, last-ditch battle by conservative groups to maintain the old forms of embossing. Then came 70 years during which the original Braille method had to compete with modified and reconstructed forms of itself.

Almost from the start, enthusiasts of the Braille idea in many countries began juggling the dots around in different combinations. Soon the same patterns of six dots came to be used to express different letters not only in different languages but even in the same language.

For over 70 years, on both sides of the Atlantic, a virtual civil war was fought between the numerous adaptations of Braille, with the blind themselves sometimes forgotten in the din.

In Great Britain, for example, the Bible had already been printd in no fewer than five systems by 1868. In the same year, Dr. Thomas R. Armitage, together with a group of other blind men, founded the British and Foreign Blind Association (now the National Institute for the Blind) which was to play an important role in printing and disseminating Braille books and furthering the cause of Braille throughout the world. After a study of the various British types, the group decided in favour of the original Braille.

In the United States, three arrangements came into use. One group adopted French Braille, as Britain had done. Another modified many of the signs on the principle of the fewest dots to the most frequently recurring letters. A third group turned the axis of the Braille rectangle from the vertical to the horizontal.

All three systems had their virtues, but they created a situation similar to that which would exist if one third of sighted Americans today spelt *Washington* in the ordinary English way; another third spelt it *Pxftwqsaq*; and the remainder like this : [illegible]

In 1918, after a committee had worked for 15 years, unity was restored with the decision to return to the original French Braille. Only in 1932 did an agreement between the United Kingdom and the United States fix "Standard English Braille" as the contracted or abbreviated form for everyday use throughout the English-speaking world.

Similar divergent systems introdueed in German, modern Greek and Hebrew Brailles also yielded in due time to a return to the original French.

But there are many scores of major languages and dialects in the world. Variations existed in Braille used in Spain and Portugal and the different Latin American countries. Because of the added factor of varied scripts and the absence of any recognized symbols for letter-sounds not used in the Latin alphabet, Asian and African language Braille systems have been even more erratic in those parts of the world.

Throughout the later 1940s, movements towards the establishment of single Braille systems gained momentum. Governments began to consider linking the education of the blind with their wider educational programmes and discovered for themselves the chaotic state of Braille adaptations.

These were the circumstances which in April 1949 led Dr. Humayun Kabir, Joint Secretary for Education of the Government of India, to write to the Director-General of Unesco to ask whether it would be possible for Unesco to take up the question of a single universal script for the blind.

The Government of India was already working hard to bring about some form of unified Braille script for the many different languages used by its vast population.

"In India," Dr. Kabir wrote, "with its ten or eleven major languages, the problem of different Braille scripts has been one of the main obstacles to the provision of larger facilities for the education of the blind... The fact that scripts differ from country to country has prevented the production of literature in Braille on a sufficiently large scale and thus added to the cost of an already expensive process."

Soon after receiving Dr. Kabir's letter, Unesco's Executive Board accepted the task, recognizing that this was a world problem which came within the scope of Unesco.

But such a world problem called for the help of the best specialists. Unesco made a survey, and chose Sir Clutha Mackenzie as its consultant to "study the world Braille situation as it stands, and to advise Unesco on Braille systems." Sir Clutha, a New Zealander who lost his sight in the Gallipoli campaign in 1915, had become one of the most eminent experts in Braille.

At Unesco's General Conference in 1949, the Director-General was instructed "to organize an international conference with a view to agreeing on certain international principles which would allow the greatest degree of uniformity in Braille and would improve its rationalization and develop its extension."

Leading experts from a number of countries, including eminent blind leaders and teachers of the blind, met in Paris in December 1949 as an advisory committee. Among those present were Professor Pierre Henri of France, Mr. John Jarvis of the United Kingdom, Professor Suniti Kumar Chatterji of India, Captain Shahri Bekhradnia of Persia, Professor Nikola Bassili of Egypt, and Miss Marjorie Hooper of the United States.

The discussion led to unanimous agreement on a fundamental objective : a single Braille system should be worked out, in which each sign would be used for the same or nearly the same sound as in the original Braille, and would represent the same letter or fulfil the same or a similar function.

This paved the way for the International Braille Conference in March 1950. It was one of the most representative gatherings of specialists in problems of writing for the blind ever brought together in a single place and for a common purpose.

The 21 delegates, 11 of them blind, represented the sightless in India, Pakistan, Egypt, Malaya, Argentina, Ceylon, the United Kingdom, Hashemite Jordan, France, Greece, the United States, China, Brazil and Japan. The famous blind-mute American woman, Helen Keller, attended one of the sessions, and spoke of the work of the meeting as a historic milestone in the history of the blind.

She was not exaggerating. For the result of the meeting was to bring blind readers of all languages closer than seeing readers to a single script for the whole world. The delegates decided that it was both desirable and practicable to create a broadly uniform Braille system for all languages and scripts. This would be known as World Braille.

In it, a single symbol would be provided for each visual letter. The sound value of the symbol would be identical with that of the visual letter of the alphabet of the particular language. Thus, World Braille would be a complete tactile representation of visual scripts. This would mean a close degree of uniformity in each language group, and a the maximum degree of consistency among the various Braille systems.

The Conference succeeded in taking a number of practical and concrete steps toward creating World Braille. One was agreement that Braille should read always from left to right. Representatives of the Perso-Arabic languages spoken in Hashemite Jordan, Egypt, Persia, Pakistan, Iraq and Malaya decided to suggest to all countries in their linguistic group that the method of reading from right to left be abandoned. A spokesman for modern Hebrew concurred in the recommendation.

Another achievement was an agreement on uniform Chinese Braille based on Mandarin, but keeping a degree of sound relationship with the traditional Braille, Still other agreements were to recommend that mathematical and chemical symbols be represented more uniformly throughout the world ; that uniformity be restored and maintained in punctuation signs ; and that the degree of uniformity be extended in musical notation.

Many formidable obstacles arising from Braille codes built on traditional practices in visual scripts tied to historical, religious and sentimental backgrounds were overcome. Spokesmen for various groups of Braille readers expressed, in the name of uniformity, a willingness to sacrifice that which had already been learned and to begin all over again.

Although a truly phonetic World Braille was not yet deemed practicable for general purposes, the Conference suggested the creation of a panel of experts to suggest ways of extending the use of existing phonetic notations. Another panel would work out an international classification of sounds of letters and tone marks.

Unesco's General Conference at Florence in 1950 took further practical steps toward Braille rationalization. It decided to compile a World Braille chart ; to foster the publication of a reference book on uniformity; and to help establish a World Braille Council.

Bit by bit, through hard and consistent efforts of experts under Unesco's auspices, the obstacles were gradually removed. A study of the linking of Braille symbols with those of the International Phonetic Association was made. A meeting was held in London of a committee of experts on the uniform adaptation of Braille to African tribal languages.

In February 1951 a regional conference took place in Beirut, Lebanon, devoted to the problems of Braille uniformity in the languages of the Middle East, India and South-East Asia. In November last, a second regional meeting was held, in Montevideo, on reducing the differences among the various Braille methods in use in the Spanish and Portuguese languages. Thus, most of the ground work was done.

Finally, Unesco convened a meeting last December in Paris of representatives of the various linguistic areas, and of the different Braille committees and publishers, to form a consultative committee for the creation of the World Braille Council, to be set up this year. It will be a world agency, centralizing and helping through expert advice in the work of rationalizing all varieties of Braille into a single universal script for the blind.

THE INTERDEPENDENCE OF CIVILIZATION

by Professor Hans KOHN

INDIVIDUALS grow and develop, spiritually and morally, by contact. The same holds true of nations and civilizations. In the primitive stage peoples live as strictly separated entities. They jealously guard their "own" civilization, their "original" traditions, protecting them from "alien" influences. But with the progress of history barriers give way to a growing cross-fertilization of civilizations; meeting the challenge of other cultures they diversify their own and liberate it from limiting shackles by assimilating and adapting outside influences, often in a complex give-and-take process. The more in the open society grows, the further it advances towards unity of mankind.

Buddhism in its vitality spread its message to China and Tibet, to Japan and Thailand, to Ceylon and Bali, everywhere vivifying and transforming the native civilizations and permeating them with the same attitudes. Even more penetrating was the spread of Greek civilization after Alexander the Great, who in his brief career was inspired by the hope of uniting the peoples of the earth in a new peaceful order based upon the community of civilization. He bade Greeks and barbarians, as Plutarch wrote, "to consider as their fatherland the whole inhabited earth, and as akin to them all good men." The Stoics developed this attitude into a philosophy, and the Romans made the spread of a uniform civilization throughout the then-known world possible. This civilization was no longer Greek; it had absorbed Oriental and Roman elements, with a new emphasis upon *humanitas*, the human quality in every man and the essential oneness of mankind. This cross-fertilization of civilizations made the spread of Christianity, and later of Islam, possible. The latter, originally the creed of desert Arabs, became a world factor by assimilating Greek and Persian civilizations.

★

THE flowering of Christianity in the High Middle Ages, with its universities, poetry and chivalry, was an outgrowth of its closer contacts with the world of Islam. Arab philosophy transmitted to the West the wisdom of Greece; the court of Frederick II in Sicily, who admired Mohammedan civilization for the greater freedom of its intellectual atmosphere, showed the first symptoms of modern government; the Crusaders brought home from the Levant sometimes a deep respect for the wealth and form of the alien civilization which they found there. It was this very recognition of the interdependence of civilization and the willingness to become open to the influence of alien cultures which made the great advance of the West possible. It was the increasing withdrawal from open contact and intercourse which weakened Islam and Eastern Christianity. Around the year 1000 the leadership had been theirs, by 1500 it had definitely shifted to the West.

In the following five hundred years this leadership became more pronounced by the growing eagerness to explore other civilizations, to become enriched by this contact, and to visualize the world more and more as an open society in which the intercourse of ideas and the flow of goods should be untrammelled and continuous. It began with the fifteenth century, when Western scholars eagerly learned from the Greeks who had left Constantinople after its fall to the Turks; it found a climax in the eighteenth century, when Far Eastern wisdom and art was joyfully and respectfully received in the West, and its intellectuals turned to the newly discovered "primitive" civilizations for inspiration. Nor did Western civilization tend to dissociate into closed entities proud of their "originality." Educated men found their cultural fulfilment in Latin or French, and scholars and diplomats could meet in understanding without the help of translators. The great achievement of the West, the recognition of individual liberty and free inquiry, was due to the interplay and interdependence of the Low Countries — where Grotius, Descartes and Locke wrote, and where Pierre Bayle launched in 1684 his *Nouvelles de la République des Lettres* — and England, with its Puritan and Glorious revolutions, of the Anglo-Americans in the virgin lands across the Atlantic, and of France, where the English concepts of the rights of the individual and the limitations of government were transformed into a universal message for every man and citizen.

Germany's greatest writer, Goethe, stressed always this interdependence of civilization. He acknowledged his deep indebtedness to "alien" cultures which to him were part of the one great patrimony; he had hardly any sympathy for, or interest in, the German struggle of his time for "liberation" from the French "invader." In his old age he expressed his admiration for French culture, and he created the term *Weltliteratur*, world literature, as a meeting ground for the good in all civilizations and the nursery for the writers in all tongues. He did not confine himself to the West, though in many ways he was one of the representative men of Western civilization; his most mature poems were influenced by his reading of translations from Persian and Arabic authors and especially the West-Eastern Divan, where these celebrated lines can be found :

Gottes ist der Orient !	God's own is the Orient !
Gottes ist der Okzident !	God's own is the Occident !
Nord-und südliches Gelände,	Northern and southern lands,
Ruht im Frieden seiner Hände.	Rest peacefully in His hands.

The other great Germans of his time, Kant and Beethoven, Lessing and Schiller, were equally devoid of any national exclusiveness. But only a few years later a new emphasis was placed on the "originality" and uniqueness of national civilizations, on the differences of cultures; the more distinct culture became faithful to its "own" origins and past and unaffected by "alien" influences, the more it was thought to be creative. This cultural self-sufficiency was also applied to the political field in the stress of undiminished national sovereignty, and to economic relations, in which national frontiers became ever mounting barriers. In his *Der geschlossene Handelsstaat*, the German philosopher J.G. Fichte suggested the creation of an ideal society in complete isolation from the rest of the world so that, by as little contact as possible with foreigners, it might develop its national character to the highest degree. While it would close its frontiers to all commercial exchange with foreign lands — thus establishing its own state as a great common work house guaranteeing work to every citizen — he at least exempted scholarship from this extreme isolationism. Whatever belongs to the citizen, he wrote, is under the control of the state, but scholarship belongs to man and not to a citizen. In the twentieth century this distinction was given up in some cases of proclaimed self-sufficiency.

The Concept of Man and the Philosophy of Education in East and West. This was the theme of an international symposium attended by philosophers, humanists and educators in New Delhi recently. The symposium, held by Unesco and the Indian Government, studied this question for one week. Divergencies, of course, arose but mainly it was found that they did not stem from fundamental differences in attitude between the East and West. The symposium reached general agreement on a number of basic ideas. Among these we note the following: 1) The difference between East and West has been over-emphasized in popular thought. 2) The East is by no means synonymous with India. 3) Certain differences due to geography, climate and similar factors must always remain and cannot be changed. 4) Even so, the typical attitudes of Eastern and Western man are products of evolution and could be modified, with time, by cultural contacts. 5) Such contacts are now possible on a scale unknown before and must be promoted by every means available. 6) Wars and world conflicts have not arisen from differences of civilization such as are represented by East and West, but between the uncivilized and fanatical minorities within a single civilization. It is to eliminate such uncivilized minorities by means of education that East and West might co-operate. 7) The teaching of science should be more closely related with philosophy teaching so that scientific work can go hand in hand with a recognition of its impact on man and society. The interdependence of all civilizations—a fact strongly borne out by the symposium—is discussed by Dr. Hans Kohn, Professor of History at the College of the City of New York, in the stimulating article published on this page.

The nineteenth century, however, took on the whole a different course. Society became more and more an open market place of ideas and goods. Cobden and Bright spread fervently the gospel of free trade, not only as an economic doctrine but as a means to build the interdependence of mankind in peaceful dependence : "In place of the old local and national institution and self-sufficiency, we have intercourse in every direction, universal interdependence of all nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures there arises a world literature."

This fertilization by interdependence enriched the civilizations which tore down the walls separating them. Peter the Great broke a first window in the wall which Orthodox Russia had erected in an attempt to isolate herself from Europe. A century later, a more open intercourse between the two civilizations slowly began to emerge, though it continued to be hampered by prohibitive passport regulations and the fear of contact predominant in the reign of Nicholas I. But even this incipient recognition of interdependence bestowed upon both civilizations a new spiritual energy and broadened their hoxirons to mutual benefit; the Russian educated classes began, under European influence, to strive for liberty under law after the Western model and to fight the traditional police state autocracy. Europe, on the other hand, drew a new inspiration from the human warmth and the deep searchings of the Russian literature, from Gogol to Dostoevski, from Tolstoi to Chekhov. Russia's contact with Europe produced suddenly and almost without precedent a literature of the first magnitude : its influence radiated back to Europe, and in its turn fertilized the older literatures.

However, the fact that the interdependence of civilization releases unprecedented creative energies was not easily conceded. Many denied it, and Peter the Great's work formed in the nineteenth century the subject of much bitter controversy in Russia. An influential group of Russian patriots, often called the Slavophiles, regarded his opening-up of intercourse with Europe as a misfortune for Russia; it was believed to have hindered or destroyed a pure indigenous cultural and spiritual development with exclusive roots in the peculiar traditions of Russian character and history. The Slavophiles were convinced that the flowering of Russian culture demanded an isolation from contact with alien elements — Russian culture in itself, and only in itself, contained the seeds for world leadership and world salvation. This exclusive nationalism turned against Europe and against Slavdom's Western neighbours, the Germans. Yet even this Slavophilism with all its claims to self-sufficiency was not an indigenous Russian growth; it had developed under the influence of German romantic thought by simply transferring the anti-cosmopolitanism and anti-intellectualism of German folk theories to the Slavs as the bearers of the true spirit. Thus even the most "independent" movements bear witness to the interdependence of civilization.

It has not always been clearly seen that the very insistence upon indigenous development and its unique and exclusive originality has been the product of cultural contact and of an erroneous interpretation of the past. Oriental nationalists have often rejected Western civilization as an expression of crude materialism contrasting it with their pure indigenous spiritualism; in this attitude they were influenced by Ruskin and other European critics of certain aspects of Western civilization.

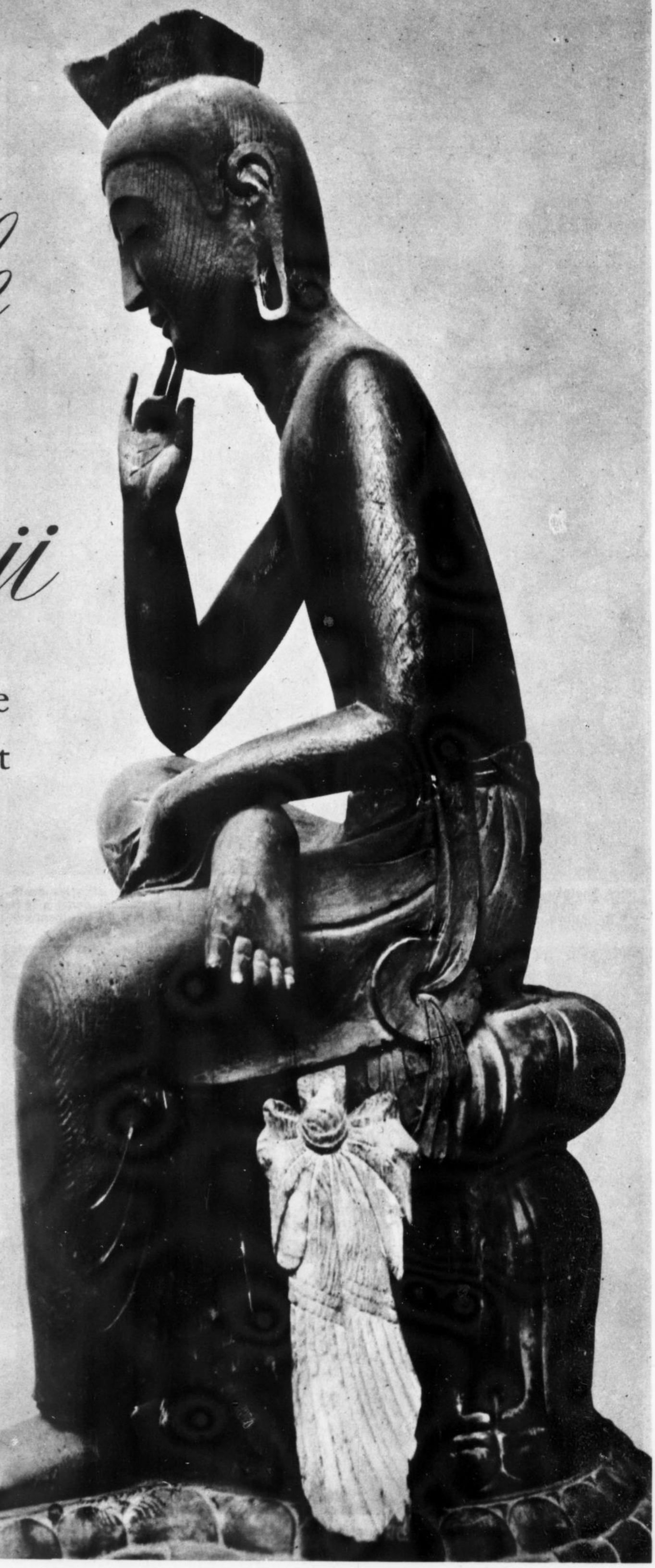
The degree to which cultural isolationism weakens and destroys a civilization that refuses to recognize cultural interdependence in a community of nations, can be seen from the attitude of the Chinese at the beginning of the nineteenth century. They were then convinced that they alone had the correct doctrine and knew the true way, that all others had to learn from them, while they could gain nothing from alien guidance or influence. From the towering height of their uncritical self-confidence, which placed them in the very centre of all civilized life, they built a wall of isolation around themselves and refused intercourse with other civilizations on a footing of equality. As a result Chinese civilization, in spite of its venerable antiquity and its unsurpassed records of beauty of form and serenity of wisdom, became proverbial abroad as the model of fossil pedantry. Only more recently the intercourse with other civilizations eagerly sought by the educated youth, re-invigorated the Chinese civilization. A similar process in other Oriental countries, from Turkey to the Philippine Islands, inaugurated an entirely new period in the history of Asia.

★

CULTURAL intercourse was hampered in preceding centuries by distances and the scarcity of means of communication. All this has changed rapidly during the last hundred years. Ever new geographic discoveries and technical inventions have made the globe one world, thus realizing in space what has long been recognized by religion and science, the existence of one mankind. This geographic and biological unity of a common earth and a common blood finds its spiritual fulfilment, however, in a plurality and diversity of civilizations. Each of them has its specific contribution to make, and complements the others. None of them exhausts the spiritual potentialities of man. In the intercourse and interdependence they find the stimulating challenges preserving them from ossification and arousing them to the search for new responses to ever-renewed questions and conquests. Western civilization, with its emphasis on individual liberty and free inquiry, would have been much poorer without the recent meeting with the ascetic morality of Gandhi and the humanistic wisdom of Rabindranath Tagore, both the fruit of ancient India's contact with the West. The Mediterranean, once the centre from which Western civilization radiated, has witnessed recently at its Western and Eastern extremities efforts at re-invigoration of the civilizations of Spain and of Islam, which in the past have played their great role. All signs portend that an African civilization arising out of a strong virgin soil under the fertilization of older civilizations will soon take its place among these which in clearly recognized and desired interdependence make their contributions to an open society based upon freedom and diversity. Such a society pre-supposes cooperation in the spirit of tolerance. No civilization must think itself in exclusive possession of the true way and endowed with an infallible insight into the course of human history.

The Temple of Koryuji

Unknown treasure of Japanese art



Of all the works of art in the Temple of Koryuji at Kyoto, Japan, perhaps the most graceful and subtle is the statue of Miroku-Bosatsu (*shown here*). Made of carved wood and covered with gold lacquer, the figure (also known as Maitreya Bodhisattva in Sanskrit) dates back to the Hakuho Period of the 7th century and represents the deity worshipped by Buddhists as the future Messiah who will descend from heaven to earth to save mankind. Until recently this was the only treasure of the Koryuji Temple ever made public. The photographs which follow on the next pages are the first ever taken, and they have never before been published.

Prince Shotoku Taishi, in whose honour the Koryuji Temple was founded the year after his death, 622 A. D., inspired a series of giant coloured drawings on silk portraying his life. Each panel is 16 ft. by 9 ft. Above, portion of one of drawings executed during the Muromachi Period (15-16th century).

Only ten sets of these photos are in existence

JAPAN is a treasure house of Oriental art—but much of it has remained unseen and unknown. Priceless glories in the past were so jealously guarded in certain temples and monasteries that most people were never even allowed to look at them; and, until recently, making copies or keeping records of these treasures was generally forbidden.

As a result, when earthquakes, fire, war or other disaster destroyed such temples, not only was reconstruction virtually impossible, but the lack of details left a gap in history, religion and art that can never be filled. And there have been many big disasters to artistic masterpieces—for instance, the loss by fire in 1948 of the magnificent main hall of the Horyuji pagoda. (Not to be confused with Koryuji).

Fortunately, the contents of Horyuji had been well documented, so that what the flames devoured was not really lost for ever. But such is not always the case.

Some 25 miles away, in Kyoto, art lovers were not only horrified about the Horyuji fire; they were alarmed, too. For Kyoto is proud of its treasures.

Capital of Japan from 794 to 1869, it is noted for its magnificent temples, shrines and monuments, and for numerous craftsmen who faithfully keep up the fine traditions of Japanese art. But nothing in Kyoto is more famed throughout Japan than Koryuji, one of the world's oldest wooden temples.

Originally erected in honour of Prince Shotoku (572-621 A. D.), the temple was rebuilt in 1165, and partial repairs were made in 1558-59. Its outstanding feature is a subtle, refined and graceful statue of the future Buddhist Messiah, Miroku-Bosatsu, believed to have been sculptured by the prince himself.

The prince too has his statues in the temple, and it is still the custom for Japan's newly-crowned emperors to send their coronation robes to Koryuji to dress one of these royal memorials.

Yet, even at Koryuji, virtually no records were kept to indicate to posterity what it was and all that it contained. If disaster overcame Koryuji, it would be lost in every sense of the word.

The Kyoto Unesco Co-operative Association therefore arranged to produce a photographic record of Koryuji in 1950. In all, 184 photographs were commissioned of its treasures.

Only ten sets were made, however. One each went to the Emperor of Japan, the Supreme Allied Commander in Japan, the Louvre Museum in Paris, the British Museum in London, the Library of Congress in Washington, the Boston Museum of Fine Art, the Tokyo National Museum, the Kyoto Museum and the Kyoto Unesco Association. The Tenth was sent to Unesco headquarters in Paris; and the photographs on these pages, selected from the Unesco set, are published here for the first time.

RICHARD O'FARRELL.

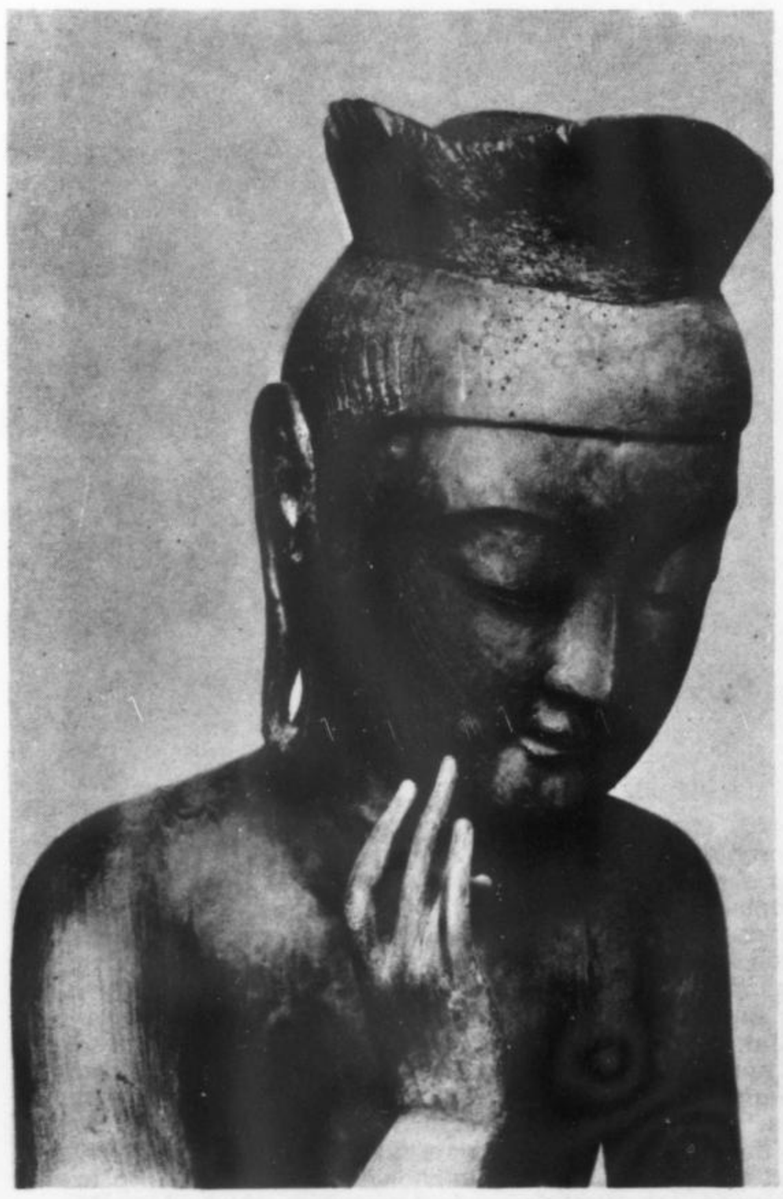
One of Koryuji's wood statues of Umoregi-Jizo-Bosatsu, the patron god of children, is only the height of a child : 3 ft. 3 ins. A work from the ninth century.

Carved and coloured wooden figure of Hata-no-Kawakatsu, the god who founded the famed Temple of Koryuji in 622 A. D.

Upper part of the image of Makira, one of the Twelve Deities, and an attendant to the Messiah of the future, Miroku-Bosatsu. This statue was carved in the year 1064.

SYMBOL OF WISDOM

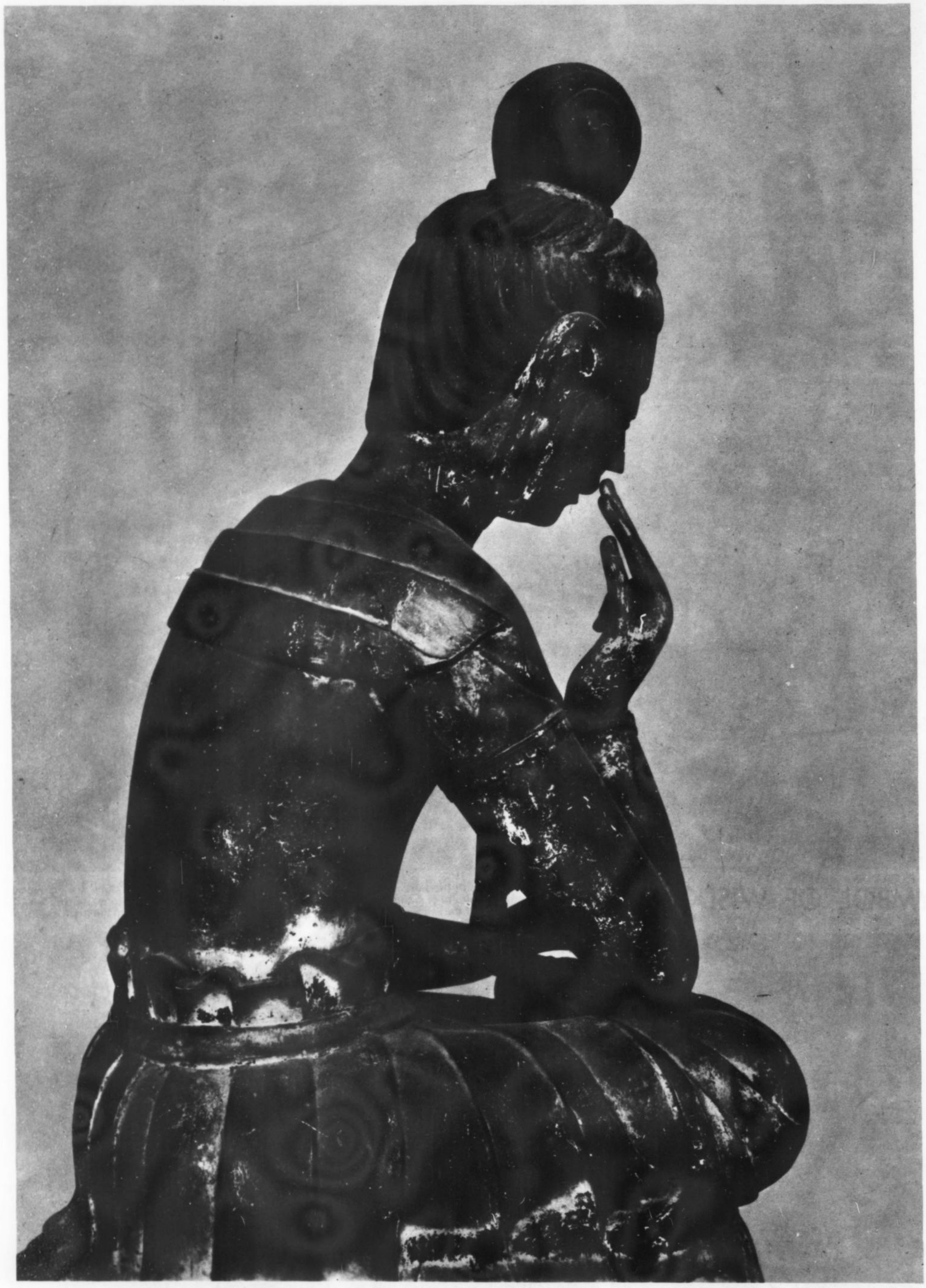
Hands of Amida-Nyorai, one of the outstanding figures in the long history of Buddhism, show the influence of Indian art on Japan. Position of hands symbolizes the teaching of wisdom through inner purity, which leads to tranquillity. Made of carved wood covered with gold lacquer, the statue dates from the ninth century.



Detail of upper body of Miroku-Bosatsu, which reveals the exquisite beauty of the hand and the purity of expression of the face. The head used to be crowned with a diadem.

Twelfth century image of a god, carved in wood. The existence of this figure only became generally known eleven years ago.

Head of a goddess. This masterpiece in carved natural wood, dating from the later Heian period (12th century), was only discovered on December 28, 1941.



KORYUJI

One of the richest yet least known storehouses of Japanese art is the wooden Temple of Koryuji situated on the western outskirts of Kyoto. Here are preserved the treasures produced by brilliant Japanese sculptors and artists between the 7th and 15th centuries. The history of Japanese sculpture may be said to date from the introduction of Buddhism from Korea in 552 A.D. less than a century before the construction of the Koryuji Temple. It is surprising that so many of the sculptures of Japan still exist since they were often carved in wood and have been housed in wooden buildings exposed to recurrent conflagrations. Their preservation has been mainly due to the important part that works of art have played in religion and to the reverent care accorded to them. In spite of this a large number were destroyed by fire and earthquakes. By 1897 systematic State protection was undertaken and thousands of works of art were classed as "national treasures." Later, photographic records were made of them. No photographs of the art treasures in the Temple of Koryuji were taken, however, until 1950 and these masterpieces have therefore remained practically unknown outside Japan up to today. On pages 13, 14 and 15 we present for the first time a few examples which illustrate the striking grace and beauty preserved at Koryuji. Above, a rear view of the statue of Miroku-Bosatsu, the Buddhist Messiah of the future, formerly the principal figure in the main hall of this much-revered Temple. A different statue of the same deity is published on page 13.